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J. M. J. D.

Ordained
to the
Sacred Priesthood
St. Joseph's Church, Somerset, Ohio

on
May the seventeenth, 1939

by
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Bishop of Columbus

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Halifax, Nova Scotia, Canada

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AD MULTOS ANNOS

TU ES SACERDOS IN AETERNUM

*To live in the midst of the world without wishing its
pleasures,
To be a member of each family, yet belonging to none;
To share all sufferings, to penetrate all secrets; to heal all
wounds;
To go from men to God and offer Him their prayers;
To return from God to men to bring pardon and hope;
To have a heart of fire for charity and a heart of bronze for
chastity;
To teach and to pardon, to console, and to bless always.
My God, what a life! And it is yours,
O Priest of Jesus Christ!*

—LACORDAIRE

DOMINICANA

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No. 2

FOR HIS ETERNITY AND OUR TIMES



HE priest realizes that time is full of eternity perhaps more than anyone else. As Cardinal Manning observed, "If the time of all men is full of eternity, the time of a priest is full not of his own eternity only, but of the eternity of multitudes both known and unknown to him." To be all things to all men, to the child, the grown-up, the aged—to be the realization of past hopes, the help in present needs, the inspiration of future efforts, all this is the burden of the priest, a burden quite beyond the ken of time alone. So it is when he receives the sacerdotal unction, the young Levite does not accept a symbol that comes and goes, but an ineradicable chrism—an eternal priesthood, which definitely links up his work with eternity.

The Dominican religious called to the sacerdotal state shares this tremendous patrimony. In a sense, he is doubly wedded to eternity, as a priest and as a religious. In his absorbing book, *The Spirit of St. Dominic*, Père Clerissac gives a definite and comprehensive notion of the ideal of the Order which is summed up in one phrase: *Fidelity to the Absolute*. This fidelity to truth in its highest principles and in its ultimate consequences soars over and above the contingencies and singularities of life to something excelling time and space—infinite Truth, Truth that the Dominican must defend with all the tenacity of the Lord's watchdog.

But the Dominican, in his fidelity to the Absolute, cannot condemn the affairs of this relative world. He cannot forget that his eternal priesthood must also be a timely priesthood with an influence that permeates the whole social fabric. With his brother priests, he hears the words of Pius XI:

"Our present Encyclical (On the Catholic Priesthood) finds a natural place among these others, opportunely supplementing them. The priest is, indeed, both by vocation and divine

commission, the chief apostle and tireless furtherer of the Christian education of youth; in the name of God, the priest blesses Christian marriage, and defends its sanctity and indissolubility against the attacks and evasions suggested by cupidity and sensuality; the priest contributes most effectively to the solution, or at least the mitigation, of social conflicts, since he preaches Christian brotherhood, declares to all their mutual obligations of justice and charity, brings peace to hearts embittered by moral and economic hardship, and alike to rich and poor points out the only true riches to which all men can and should aspire. Finally, the priest is the most valorous leader in that crusade of expiation and penance to which we have invited all men of good will."

No small task, this being "front line ministers of the Gospel."

How can the young Dominican priest possibly shoulder such a gigantic responsibility? Trained in the theology of the Angelic Doctor, a theology that embraces all creation for God, and disciplined by a monasticism which integrates human personality in the name of unselfish service, he steps from his cloister into the active ministry with confident stride. His fidelity to the Absolute is the key to the unlocking of the mysteries of practical life. It is, says Père Clerissac, "a promise of triumph in our spiritual and even in our practical life. Many discerning people must have been struck by the freshness, innocence, and disinterestedness of those who have spent years in the study of metaphysics. When they come into the real world they hardly realize its faults, its hideousness, its sufferings, or its deceptions. They seem to be quite oblivious of all the petty concerns of life." This happy inexperience is the root of a great optimism, which mothers a zeal to make good things better. With such optimism, the young ecclesiastic takes the "cosmic oath of allegiance" which Chesterton claims is necessary for any "cosmic act of reform." "A man must be interested in life, then he could be disinterested in his views of it. 'My son, give me thy heart'; the heart must be fixed on the right thing: the moment we have a fixed heart we have a free hand."

This rich optimism gives special unction to the three great powers of the priesthood—the power to consecrate, the power to pardon, and the power to teach. How can he feel pessimistic who, alone of all men, has authority to call God down from heaven upon the altar, and to help gracious Divinity hide beneath bread and wine for men's sake?" "Wondrous things are these, so wonderful they surpass wonder," as St. John Chrysostom says. The power to pardon likewise reflects the generosity of the priest's "cosmic act of alle-

giance." Into his ears are poured not only the protestations of the childlike, the poor and single of heart, but also voices as from hell—degradations so loathsome which mankind will tell to none but him. And yet, with God-given puissance he raises his hand in absolution, and souls black as night glisten with the brilliance of the midday sun—a joy that should make pessimists shudder.

The priest not only consecrates and pardons. He teaches. One of those "unwearied heralds of the good tidings which alone can save and advance true civilization and culture," he proclaims, in error's very midst, the truth which solves life's greatest riddles and points the way to the good "which death but secures and renders immortal." (Pius XI). This is especially true of the sons of the saintly Dominic, who set out to fill men's minds as full of truth as they could hold. The Friar Preacher may teach through preaching, or preach through teaching, but preach or teach he must. Only a confirmed optimist can do justice to the tidings he has to announce. "Do not think," counsels Père Clerissac, 'that the masses of the people are incompetent to receive an intellectual message; experience proves that simple minds may be profoundly penetrated by deep dogmatic teaching, just as they may be reached by rationalistic propaganda. As the priest separates the Eucharistic Elements without any particle being bereft of the Divine Substance, so also the Dominican apostle ought to break the bread of the word and give it to the little ones without any crumb being bereft of the substance of divine truth.'

Ordination to the priesthood is, then, a momentous event. He who took leave of the world years ago returns to it. Because man appreciates things only by isolating them, the friar fresh from the cloister appreciates the world because he has avoided its crowded ways. Now he knows the needs of his time because he has tapped the wisdom of eternity. He is the affirmative answer to a question put by Chesterton in *The Everlasting Man*: "Can he hate it (the world) enough to change it, and yet love it enough to think it worth changing?" He is a priest of the stamp asked by the late Holy Father. "The priest," said he, "must be graced by no less knowledge and culture than is usual among well-bred and well-educated people of his day. This is to say that he must be healthily modern, as is the Church, which is at home in all times and all places, and adapts itself to all." He realizes that the world, in all the generosity of self-accusation, will love him most because he courageously hates its sins. He will work in time, but for eternity, and a boundless optimism born not so much of youth as of fidelity to the Absolute, will spur him on. He will outstrip the most idealistic social thinkers by telling people

that they are preciously more than potential supermen; he will astound his hearers by informing them that they are really destined to be sons of God and heirs of heaven. And what is most important, he will, with his unparalleled powers of consecration and pardon and teaching, be able to make them so. He is the man for the times, because he is an eternal priest.

MAGDALEN'S SONG

PHILIP L. HANLEY, O.P.



HE sweet mystery of her life, the theme of love divine that entrances us when presented with the life of St. Mary Magdalen—is it a sense of failure, of incompleteness? Emotional, impulsively affectionate, proud and tameless, so it seems, was this Lady of Magdala who came by so tortuous a path to the feet of Christ. Francis Thompson¹ describes the flight of a soul from its “tremendous Lover,” God, as an erratic flight “down the arches of the years,” with the soul attaining mountain-tops of hope only to plunge into chasms of fear, today running in the sunshine of laughter, tomorrow “in mists of tears,” ever pleading at the casements of human hearts for a love that will hold forever. And somehow or other, even though Thompson did not write of a soul seeking shelter in unholy loves, yet few souls quite fill the rôle of the pursued, so it seems, as did St. Mary Magdalen.

We know next to nothing about her. But might we not imagine that she, too, fled and sought and pleaded all in vain till she at length turned in exhaustion to wait for her Pursuer? How many times, when her quest for the enduring love seemed to prosper, did sudden silences come upon her, bringing with them “an anguish of doubt, and fear, a night upon all her heart’s experience”? Is all this true, and might we say that Mary Magdalen, like the subject of Francis Thompson’s work, stood one day “amid the dust o’ the mounded years,” reflecting that she had indeed shaken “the pillaring hours” but only to have pulled her life down upon her? Did she too hear a Voice that “beat more instant than the Feet” of her Pursuer: “All things betray thee, who betrayest Me”? Or must one admit that he spins another fantasy about the Magdalen? But then, few names conjure up so many fantasies as that of St. Mary Magdalen, whom even the Holy Ghost has enshrouded in mystery. At all events, we know that Mary Magdalen was she “out of whom he (Jesus) had cast seven devils,” the universality of vice, as St. Gregory comments upon the words of St. Luke.

But Mary did hear a Voice. It was the Voice of the Galilean,

¹ *The Hound of Heaven.*

He who had not come "to call the just, but sinners." She listened to the words that poured from His lips as He spoke to the multitudes, and listened again on another day, perhaps—how many times we know not—until she could resist His indirect appeal to her heart no longer. She must make herself worthy of the friendship of this Man who so strangely answered the questions and longings of her heart and told her with His eyes so much of what she sought, almost as much as with the words of His mouth. *He* would not betray her. She knelt at His feet and begged to be allowed to follow Him. But He, to whom a contrite and humbled heart was most acceptable sacrifice, granted more than she asked. For Mary of Magdala became one of those intimates "who ministered unto him of their substance." Mary knew at last the secret of all living; she found at length the end and all of living.

But alas, even as we stand happily meditating upon the predominance of the theme of love divine, we cannot help but perceive a motif of pain struggling for the mastery. This Man is the Man of Sorrows. One year, two years at most, she followed Him in joy and gladness, a novice in the school of Christian life. Then sinners crucified the Master. Too soon, it seems, separation, pain and heartache and longing, gained control of the theme.

Jesus pleaded forgiveness for His executioners. To a stranger thief, He gave a paradise. Mother Mary He gave a son, and St. John a Mother. But to Magdalen, who loved Him only less ardently than John and His Mother, Jesus spoke not so much as a word of parting. St. John was there, he who recorded so much of our Divine Lord's last moments and devoted so many words to the tale of Mary Magdalen and her beloved Master. St. John would have told us of a spoken word. But no, to separation was added the pain of an inexplicable silence. Mary Magdalen knelt at His nail-pierced feet, and the rubies of His blood were silent witnesses to the anguish of this strange life apart.

Joseph and Nicodemus took Jesus down from the Cross, and John placed Him in the arms of His Mother. John and Joseph and Nicodemus bore Him to the tomb, and Mother Mary arranged Him in the sepulchre. Mary Magdalen was the last to leave. Where had she to go? Her all was now but a lingering memory of happiness that could not be restored. With the setting sun she had to leave the garden, for the Sabbath was at hand. Was there an iron band around her heart that grew tighter as her steps took her farther and farther from the end of all her living?

The last to leave, she was the first to return when the Sabbath

rest was done. "On the first day of the week, Mary Magdalen cometh early, when it was yet dark, unto the sepulchre; and she saw the stone taken away from the sepulchre."² She ran to Peter and to the disciple whom Jesus loved. Peter and John came running, and saw, and went away. But Mary, returning, sought again the Body of her Master. Belief in His being alive she had none, for she, too, was "seeking the living among the dead." Disappointment soon exhausted her hopes of finding the Sacred Body of Jesus. But love kept her in the garden. She wept. It is no wonder that she failed to recognize Jesus when she saw Him. "She thinking that it was the gardener, saith to him: Sir, if thou hast taken him hence, tell me where thou hast laid him, and I will take him away." Tenderly, always the understanding One, Jesus spoke one word. "Mary." It was enough. Love swelled triumphant, once more joy was master of the theme. Her every loss restored, "Mary turning to him saith: Rabboni." Deep called on deep in the sounding of each other's name.

Strangely in the eyes of men, Jesus almost at once sent her away. "Jesus saith to her: Do not touch me, for I am not yet ascended to my Father. But go to my brethren and say to them that I ascend to my Father and your Father, my God and your God."³ Mary was human. But Jesus would have her to become divine. Ages before the Psalmist described the disappointment that must have been hers in being sent away so soon. "As the parched deer thirsts for the running streams, so does my lonely heart for Thee, O God!" "I am weary with my crying, my throat is parched, mine eyes have grown weak while waiting for my God."⁴ Yet no word of protest passed Mary's lips. It was enough for her that the Master should deem her worthy to be the Apostle to the Apostles. "Mary Magdalen cometh, and telleth the disciples: I have seen the Lord, and these things he said to me."

So it seems to have been until the end. A few hours with Christ, years of separation. There is a tradition, a strong tradition, but not as old a tradition as we should like, that tells of the identity of the Lady of Magdala both with the woman who washed Christ's feet

² John xx.

³ Of all the mysterious words in Scripture, these have been tortured into the most far-fetched meanings. Père Lagrange, O.P., gives them a far more sympathetic meaning in his interpretation: "But this was not the time for the sinner to shed tears on the Saviour's feet. Jesus now belonged to the world above, and although He had not yet ascended to His Father, that would take place before long and it was necessary that He should warn His disciples of the fact. This is apparently the meaning of the words. . . ." *The Gospel of Jesus Christ*, English Translation (New York, 1938), Vol. II, pg. 288.

⁴ *Psalms* xli, 1; lxi, 4.

with her tears of repentance, and with Mary of Bethany, sister of Martha and Lazarus, who also anointed the Master's feet under much the same circumstances as her sister in Christ Jesus. While the Scriptures do not encourage the tradition, neither do they disprove it. Modern exegetes are inclined more to the opinion that the Evangelists speak of three persons, no one of them to be identified with the others.⁵ And yet Holy Mother Church encourages us in her liturgy to meditate upon them as one, and, to tell the truth, it is hard to think of them otherwise, so avid have we been to grasp every little detail that will add to our knowledge of the lovable Mary. In the light, then, of the Church's encouragement, we can trace Mary's path a little further along her journey to eternal life than the Garden of the Resurrection, where the Scriptures leave us. Raised each morning by angel hands from her cave on a mountain near Marseilles to the peak's greater heights, Mary heard the celestial choirs singing the praises of her Beloved Master. A singular privilege was this. "The eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him."⁶ But on second thought, how many nights did St. Mary Magdalen kneel pleading as the Psalmist pleaded ages before: "When shall I come and appear before the face of God?"⁷ She who wished but to be dissolved and be with Christ, lived on for thirty years in the blessed solitude of Sainte Baume.

And so as the strains of pure love on earth melt into the strains of heaven's perfect love, we hear the theme in all its clarity, and perhaps understand what it tries to convey. Days of gloom, "days when mortal flesh would fain take rest," days of renunciation were intermingled with days of joy when Mary went on through this valley of tears with the light of another world in her eyes and the angels' song in her heart. For her, pain was always, as it had been for her Master, not just the "price of happiness but the thing itself." For she remembered, as all are bidden to remember: "The servant is not greater than the Master."

This then must be the secret, the theme, the mystery. Mary Magdalen learned to live in the world and yet be not of the world. Her peace of heart was a peace that goes hand in hand with sacrifice. No man could take it from her because no mere man had given it to her. Her peace was the memory of her beloved Master, Whose will on earth had been to do the will of His Father, Whose will was her

⁵ Cf. Lagrange, *op. cit.*, Vol. I, p. 172.

⁶ I Cor. II, 9.

⁷ Ps. xli, 3.

will, her joy, her life. St. Mary Magdalen sought first the kingdom of God and His justice. And while Christ does often fulfill His promise literally by adding to such a soul "all things" for which it feels need, yet in her case, as in so many others, He fulfilled His promise by raising her soul above the need. The fruit of the promise is the same, "the peace of God, which surpasseth understanding," which the world cannot give because it does not comprehend the nature of a peace attained by using a sword on self. As our Divine Lord expressed His mission, "I came not to send peace, but the sword," so does the saint accept it. The notion contained in the words is fundamental to the Christian life, a hard saying, but a true one. St. Mary Magdalen must have found it hard, for she was a very *human* person. But she must have accepted it and lived it, for she *is* a saint.

WHEN THOMAS SPOKE OF GOD

ALAN SMITH, O.P.



HERE once was a priest who preached such excellent sermons that his congregations were sometimes moved to applaud him. When he reprimanded them for doing this, he did it so magnificently that they would applaud his very rebuke. The priest's name was St. John Chrysostom. Centuries later, on a road approaching Paris, a Dominican Friar expressed his strong admiration for St. John in the rather startling words: "I would rather have St. John Chrysostom's treatise on the Gospel of St. Matthew than be king of the whole of France."¹ The Friar's name was, of course, St. Thomas Aquinas. It is strange how time has treated these two men. Since the close of the fifth century, men have shown their admiration for St. John the preacher by calling him "Chrysostom" or the "Golden Mouth," a title which has entirely superseded his personal name. On the other hand, the fame of St. Thomas the preacher has been so little emphasized that he might just as well have been an anchorite. And yet, the well-known fact is that St. Thomas was a very good Dominican. As such, he would remember that a good Friar Preacher is a preaching friar. He preached with his tongue as well as with his pen, and "truth was young again on the lips of Aquinas."²

But the preacher is remembered by his sermons, and his sermons, to be remembered, have to be recorded in some way. St. Thomas' sermons have come down to us only in outline form like the notes of the great Bossuet. There are a great number of these outlines, enough to fill a good-sized volume. Though they were written for various occasions and places, they show definite characteristics, common to them all in some degree. Father John Folghera, O.P., in his study, "St. Thomas and Preaching," when treating of the sermons of Aquinas, writes: "The first and most striking characteristic of his sermons is that of

¹ Vaughan, R. B., O.S.B., *St. Thomas of Aquin*, (London, 1871) I, p. 119.

² James, Rev. Father, O.S.F.C., quoted in "St. Thomas Aquinas: Seeker After Truth," *Irish Ecclesiastical Record*, Vol. XXXIV, (1929), 566.

being the word of God. The subject . . . is always a scriptural text, in whole or in part; the division, ordinarily, is also taken from Scripture; the subdivisions are often suggested by some biblical verses containing the idea or the word; finally, the divisions and subdivisions rest solely upon the authority of the sacred books and the holy Fathers. This does not mean that, in his oral preaching, the preacher took no other proofs, did not make an appeal to experience or to common sense; in a word, this does not mean that he did not develop his subject and animate it with all his zeal and imbue it with all his strength; but it does mean to point out, above all, the profound knowledge which St. Thomas had of Holy Scripture, by which he utilized and grouped together biblical verses with abundance and marvelous facility He likewise possessed the art of choosing a text."³

Like the discourses of Our Lord, those of St. Thomas have come down to us in very brief form, and, as in the sermons of Our Lord, so also in those of St. Thomas, there are indications that the speaker belonged to that comparatively rare group of men who not only have something to say but know how to say it. Aquinas wrapped his thought in language bright and transparent as cellophane, and he did it so well that his ideas still seem clear and fresh. Less brilliant minds have expressed themselves in a colorless blast of cold thought, but St. Thomas would even resort to a reverent pun to keep the congregation interested. For his text on the feast of St. Vincent, Martyr, he chose the words of the Apocalypse, *Vincenti dabo edere de ligno vitae* ("To him that overcometh, I will give to eat of the tree of life"). Often, too, he chose a strikingly appropriate text. An example of this is shown on the feast of St. Martin of Tours, who, the legend says, gave half his cloak to Christ appearing as a beggar. For this feast, Aquinas began with the words of the First Book of Esdras: "I rent my mantle and my coat." No wonder Father Sharp in his work, *Our Preaching*, says: "The sermon notes of St. Thomas Aquinas show that the scholastic preacher need not have been without color, feeling and imagination."⁴

These sermon outlines are, however, a poor substitute for the preacher himself. Without the preacher, they remain like a mute Zachary, the silent witness to a power that was. They

³Folghera, Joannes D., O.P., "Saint Thomas et Le Predication," *Xenia Thomistica*, Vol. II. (1925), 588.

⁴Sharp, Rev. J. K., *Our Preaching* (Philadelphia, 1936), p. 4.

need to be placed in the vitalizing mold of the human voice. St. Thomas, with his prodigious memory, could clothe the bare sermon structure in words, warm with the wisdom of sanctity and love of the divine. Tall, of heavy build, colorful in the Dominican black and white, he must have been an impressive sight as he preached. When preaching, he would close his eyes and raise his head in such a way as to seem to be peering into Heaven itself. Perhaps, as he did this, he thought of his own words in the *Summa*, wherein he declares that man's head, being his superior part, should be turned toward the superior world.⁵

The gentle calmness that so strongly marked his whole life came out in his preaching. There is an incident indicative of this. On one Palm Sunday, he was preaching to a crowded congregation at St. James in Paris. During his discourse, he was interrupted by an official representing the Senate of the University, who walked into the church, told the preacher to stop, and then read a document drawn up by the secular party against the Friars Preachers. The astonished congregation undoubtedly wondered what the brilliant Dominican would do. When the man had finished, Aquinas calmly began where he left off. The attack was ignored completely.⁶ Here again he showed his consistency in word and deed, for, in his *Commentary on St. John*, he writes to the effect that insult and injury should not decrease preaching but rather increase it.⁷ With him, personal defence could wait until the word of God was preached.

In St. Thomas there was none of that theatricalism which attempts to supplant depth of conviction by width of gestures. Yet he was not wanting in effectiveness. Touron relates that one Lent at St. Peter's Aquinas preached so touchingly of the sufferings of the Cross and the love of Christ that he was interrupted by the passionate crying of the people.⁸ And Frigerio tells us that the Angelic Doctor's Easter Sunday sermon on the Resurrection so filled his listeners with joy that they were scarcely able to contain their feelings.⁹ He preached from the fullness of his heart, and his heart was over-flowing. For one whole Lent at Naples, he preached on the one text: *Ave Maria gratia plena, Dominus tecum*—"Hail Mary, full of grace, the Lord is with

⁵ *Summa Theologica*, I, Q. 91, a. 3, ad 3.

⁶ Vaughan, *op. cit.*, I, 431.

⁷ *Comm. in Joannem*; Tomus X. (Parmae, 1860), 459.

⁸ Vaughan, *op. cit.*, p. 443.

⁹ Frigerio, Lib. III, Cap. V., n. 3, p. 150; quoted in Vaughan, *op. cit.*, p. 444.

thee,"—the words which so often formed a prayerful gloss on the side of his manuscripts.¹⁰

His popularity as a preacher may be seen from the number of sermons he gave in various parts of Europe. The Abbé Bareille states that he preached so much in Paris, the people must have thought he had no other work.¹¹ He preached also at Cologne and Bonn, and he was a familiar figure in many parts of Italy. Tocco says that he was heard by the people as if his discourse came from God. This popularity shows that the Angelic Doctor was no mediocre preacher, for the people of his time were not inclined to patience in hearing poor speakers or ill-prepared sermons. They felt no great timidity at openly disagreeing with the preachers of that day, if they thought the occasion warranted it. If they found the sermon boring, they were quite liable to sleep or walk out of the church until the preacher had finished.¹²

While one biographer has sketched the rather delightful picture of St. Thomas using rich German to his audiences at Cologne and Bonn, sober historical fact seems to show that St. Thomas was fluent only in Latin and in his native tongue, though he very probably had a good understanding of other languages. Father Walz, O.P., in his life of St. Thomas Aquinas, indicates this, and he quotes one of Aquinas' biographers as saying: "He proposed and expounded useful things for the people in his native tongue alone, which he was unable to change on account of the continual rapture of his mind."¹³ But whatever were his limitations as to language, he strove not especially for eloquence but to bring out his thought, and by so doing, he lives up entirely to what Cardinal Newman was centuries later to call "earnest preaching."

St. Thomas, in his *Commentary on St. Matthew*, gives three rules for the good preacher.¹⁴ The first of these is stability, that the preacher may not deviate from truth. St. Thomas lived up to this rule by being a Dominican in every sense of the word. The second concerned clarity. The fame of the Angelic

¹⁰ Boll., Cap. VIII, n. 70.

¹¹ Bareille, Abbé J., *Histoire de Saint Thomas D'Aquin* (Paris, 1862), p. 159.

¹² Cf. Vaughan, *op. cit.*, I, ch. XVIII, for an interesting account of preaching and preachers in the time of Aquinas.

¹³ Walz, Angelus M., O.P., *Delineatio Vitae S. Thomae De Aquino* (Romae, 1927). Cf. Guidonis, Bernardus, *Vita S. Thomae Aquinatis*, Sect. XXIX.

¹⁴ *Comm. in Matt.*, Tomus X (Parmae, 1860), 56.

Doctor as a teacher is world-wide and immortal. Many probably recall the famous Chestertonian remark to the effect that Aquinas saw, in rotten eggs, only rotten eggs, and not scrambled eggs, poached eggs, or even ham and eggs. He was the philosopher of and with common sense, and suffered from no mental astigmatism. In his third rule, St. Thomas required utility, which meant seeking the praise of God alone. That he did this, is brought out vividly by that well-known event when Christ appeared to the humble friar and asked what he desired. His "Only Thyself, O Lord" has gone down as one of the great answers in history.

This side of St. Thomas should be more emphasized not only by his own brother Dominicans, but by all who love and admire Thomas the wise and holy. St. Thomas deserves to be known as a preacher. There is likelihood that when St. Thomas the preacher is better known, St. Thomas the Dominican will also be. He deserves to be known as a Dominican, and he himself was proud of being one. In his early youth, he fought to belong to that Order whose very Constitutions call preaching one of its chief *raison d'être*. And he was truly a follower of St. Dominic, not only down to his fingertips, those instruments of the miracle of a *Summa*, but also down to the tip of his angelic tongue which so gloriously echoed the Alleluias of the angels.

The following sermon outline will serve a double purpose. It will give the reader a clearer idea of what the sermons of St. Thomas were; and this, delivered on the feast of St. Dominic, will also reveal his love of the Order of Preachers and its holy founder. However, it must be emphasized that this is an outline and nothing more, not the complete sermon as the saintly friar delivered it. Just as one does not mistake the map for the country, so also one should not judge with finality the sermons of St. Thomas merely from the sermon plan. As may be seen from such phrases as "it is obvious that St. Dominic led back from death to life," he undoubtedly developed the outline, for as it stands in the plan, the sentence seems to have been written down as a reminder of a point to be expanded.

On the Feast of St. Dominic

"The sun giving light hath looked upon all things, and full of the glory of the Lord is his work." (*Eccles.*, xlii, 16).

These words can be proposed concerning St. Dominic, and two things should be noted concerning them. First, St. Dominic

is praised as "The sun giving light." Secondly, his work, that is the Order of Preachers, is commended in the phrase: "full of the glory of the Lord is his work."

Concerning the first, it should be noted that St. Dominic is called 'sun' for seven reasons. The sun, taken literally, exercises seven effects on the body, and taken figuratively, it exerts seven effects on the spirit. The physical sun generates, vivifies, nourishes, augments, perfects, cleanses and renovates. Concerning these effects, it is said on authority: "The sun is concerned with the generation of sensible bodies, with the nourishing and augmenting of their life, and with the perfecting, purging and renewing of them."

St. Dominic does these seven things spiritually:

1. He generates by preaching, as the Apostle says: "For in Christ Jesus, by the gospel, I have begotten you." (*Cor.*, iv, 15). It is obvious that St. Dominic has so generated.

2. He vitalizes by leading back to the life of grace, as St. James writes: "He who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins." It is obvious that St. Dominic so led back from death to life.

3. He nourishes by maintaining in the state of grace, as in *I Thess.*, ii, 7. ". . . as if a nurse should cherish her children." St. Paul's words can be so aptly applied to St. Dominic as to make it seem that St. Paul had seen the Holy Patriarch, and had witnessed with what benignity he cherished his spiritual children.

4. He increased the stature of his followers by leading them from virtue to virtue, as in *Ephes.* iv., 15: "But doing the truth in charity, we may in all things grow up in him who is the head, even Christ."

5. He perfected by instructing in the standard of perfection: "If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me." (*Matt.*, xix, 21).

6. He cleansed by strictly correcting the least negligences and admonishing against all superfluities, as in *John*, xv, 2: "And every one that beareth fruit, he will purge it, that it may bring forth more fruit."

7. He renews by leading his followers to the condition of newness, to the second spring, as in *Ephes.* iv, 23:24: "And be

renewed in the spirit of your mind, and put on the new man, who according to God is created."¹⁵

Almost every word of this might well be applied to St. Dominic's greatest son. And like St. Dominic, Thomas left preachers of ages to come both example and encouragement. He gave them a norm of what sermon material should be. Particularly noticeable is his admirable and striking use of Holy Scripture; even in as brief a plan as the one just given there are eight quotations from books of both Old and New Testaments. But despite its brevity there is nothing lacking of that clearness which he declared to be a necessity in preaching. St. Thomas never had to make his own the poetic plaint of Horace, "I labor to be brief and become obscure."

The ageless thought of Aquinas deserves a better fate than burial in the aging yellow pages of an unused book. His sermons are flexible molds adapted to present-day needs and preachers. Six centuries after the Saint's death, the Benedictine, Vaughan, was able to recommend the sermon notes of St. Thomas to the priests of his day,¹⁶ and one of the most recent authorities on preaching, Father Sharp, has stated that Aquinas' "sermon plans will repay study."¹⁷ The Angelic Doctor likewise showed preachers the need for a deep knowledge of the Bible and the Fathers. He showed them the necessity for being men of prayer, virtue and fruitful meditation. After all, every sermon is in some way reducible to saying: "Blessed be God," and they who can say that best are the blessed of God, who go through the world, as did St. Dominic himself, speaking "only to God or of Him."

¹⁵ Translated from Latin edition of Raulx, A.J.-B., *Sermones et Opuscula Divi Thomae Aquinatis*.

¹⁶ Vaughan, *op. cit.*, I, 447.

¹⁷ Sharp, *op. cit.*, p. 147.

DRYDEN, THE CATHOLIC

MARK BARRON, O.P.

In his *Absalom and Achitophel*, published in 1681, John Dryden has this to say of the Blessed Sacrament:

Where gods were recommended by their taste
Such sav'ry deities must needs be good,
As serv'd at once for worship and for food.¹

Seven years later, and in *The Hind and the Panther*, he has aligned himself with the poets of the Eucharist with the almost Aquinian inquiry:

Could He His Godhead veil with flesh and blood,
And not veil these again to be our food?²

In Cruce latebat sola Deitas,
At hic latet simul et humanitas.

which has been translated:

God only on the cross lay hid from view,
But here lies hid at once the manhood too.
(English Dominican Missal)

Now what had happened during the intervening years that this poet laureate and historiographer royal of two Stuart kings, this seventeenth century English gentleman, apparently steeped in the anti-Catholic traditions of Guy Fawkes and "the Popish Plot," should have taken up his pen in defense of so contemporarily defenseless a thing as the Catholic Church? The plain truth is that John Dryden, Puritan under Cromwell, Anglican under Charles II, had become, under the latter's brother and Catholic successor to the throne, a loyal adherent of the Church of Rome.

Such a bald statement of fact is not without a wealth of implications, implications which were eagerly seized upon at the time and have, owing to a prejudice which refuses to be downed, never quite been relinquished. Dryden the poet, satirist and dramatist was likewise an opportunist. As one of the many victims of a system which united politics and literature in bonds of unholy wedlock, he was well

¹ Lines 119-121.

² Part I, lines 134, 135. Cf. the *Adoro Te Devote* of Saint Thomas Aquinas:

aware that he must share not only the political creed of his royal patron but his religious creed as well—and especially since religion and politics were so inextricably bound together. So ran the belief of his contemporaries and so it has been that “writers ranging in scholarship, scope and viewpoint from Macaulay to Professor Christie have represented him as insincere and worldly-wise, as a time-server and an opportunist; and Doctor Johnson and Sir Walter Scott have come but reluctantly and half-heartedly to his defense.”³

Simply because the above is the most obvious (and convenient), is it also the only possible explanation of Dryden's action? Was he cast in the self-same mold as the chameleon-like Talleyrand of a later century? Or was he not genuinely sincere in his change of religion and in some respects closely akin to that other distinguished English man of letters who would follow him, Henry Edward Cardinal Newman? Brother Leo, among others, favors the latter, more kindly opinion. He says: “Like Newman and like Chesterton, he [Dryden] perceived that the fulness of spiritual authority, the perfection of religious organization, and an unbroken connection with apostolic times existed only in the Catholic Church.”⁴

In order to get at the mind and motives of a man who was at the same time a great and a prolific writer, one naturally examines his writings. There he will render himself liable to judgment and on two separate counts: what he has to say of himself and what, leaving unsaid, he reveals of himself. John Dryden's testament to Catholicism is, of course, *The Hind and the Panther*. Aside from its value as literature, this most famous of his religious poems bears witness to a depth of sincerity and feeling which cannot be questioned. Reminiscent of *The Pillar of the Cloud* (“Lead Kindly Light”) of Newman are these autobiographical lines:

My thoughtless youth was winged with vain desires;
My manhood, long misled by wand'ring fires,
Follow'd false lights; and when their glimpse was gone,
My pride struck out new sparkles of her own.
Such was I, such by nature still I am;
Be Thine the glory, and be mine the shame.⁵

Of greater weight in any discussion of the motives behind Dryden's conversion in his *Religio Laici*. It occupies much the same position in his religious and intellectual life as did *Tract Ninety* in that of Newman. *Religio Laici* is interesting alike for what it says and

³Leo, Brother, *Religion and the Study of Literature* (New York, 1923), p. 151.

⁴Leo, Brother, *English Literature* (Boston, 1928), p. 289.

⁵Part I, lines 72-77.

for what it leaves unsaid, namely, the doubts which it set stirring in the mind of its author. In it Dryden "makes a wonderful, if unwitting argument in favor of the Catholic Church. He answers objections against the fact of a revealed religion; he insists upon the inspiration of Scripture; he emphasizes the authenticity of at least a portion of tradition, though he is not certain as to what principle should guide in discriminating between the true and the spurious; he is obviously impressed with the advantage of the doctrine of papal infallibility though he endeavors to disprove its possession by the Church of Rome."⁶ Four years later doubt was swallowed up in certainty and Dryden could write in *The Hind and the Panther*:

What weight of ancient witness can prevail,
If private reason hold the public scale?
But, gracious God, how well dost Thou provide
For erring judgments an unerring guide!
Thy throne is darkness in the abyss of light,
A blaze of glory that forbids the sight.
O teach me to believe Thee thus concealed,
And search no farther than Thyself revealed;
But her alone for my director take,
Whom Thou hast promised never to forsake!⁷

It is an ancient and well-proved axiom that grace perfects nature. The Holy Ghost, working in the souls of men, is not bound by any hard and fast set of rules. Instead, He adapts Himself to the nature of the particular person upon whom He is exercising His Life-giving influence. In their introduction to the study of *The Hind and the Panther*, Shepard and Wood say of Dryden that "he was by temperament a conservative; he believed in authority. His turn to Rome was not out of character."⁸ Brother Leo points out that the years during which Dryden had been experimenting with various literary forms had taught him, among other things, this necessity for authority.⁹ Is it any wonder, then, that having examined the Roman position and having found there something which appealed to his innermost nature, he should have made a change? The wonder would have been that he, for whom religion was more a matter of the head than of the heart, could have adhered to a creed which was no longer able to command his assent.

Of the most obvious probative force in the history of John Dryden's conversion are his actions rather than his words. It is only too

⁶ Leo, Brother, *Religion and the Study of Literature*, p. 159.

⁷ Part I, lines 62-71.

⁸ Shepard, Odell and Paul Spencer Wood, eds., *English Prose and Poetry, 1660-1800* (Boston, 1934), p. 47.

⁹ *Religion and the Study of Literature*, p. 158.

easy to make protestation of loyalty in a moment of prosperity. To maintain that same protestation by act and in bitter adversity is quite another matter. Hence it is that perseverance under fire will ever prove the most spectacular and convincing of evidence. The mere statement of Dryden's various religious changes would seem to leave him well nigh incapable of such stability and perseverance; therefore an examination of the facts and dates in the case is found necessary. Such an examination will prove that his Catholicism was genuine and of the stuff that endures.

One cannot speak of such a thing as a conversion from Puritanism to Anglicanism—at least not in the case of John Dryden. Between the years 1662-1682, the poet and dramatist gave very little thought to religion. Intellectually, he had, like so many of his age, lapsed into a state of cynicism. Politically, he was, it is true, a Puritan and from Puritan stock. But the religious tenets which stemmed from Geneva had never made a profound impression upon his mind. "The *Heroic Stanzas* on the death of Oliver Cromwell, his first important work (1658), are smooth and vigorous, and while laudatory, are not meanly so. There is no attack on royalty and no mention of Cromwell's religion."¹⁰ The conversion to Anglicanism is, then, from the *terminus a quo* of scepticism and it is of interest because it illustrates the poet's natural bent toward conservatism and authority. (Worthy of note, also, is the fact that it does not seem to have evoked any of the accusations of the "time-serving" variety.)

If the poet laureate's and royal historiographer's religious belief was conditioned solely by that of his royal master, one might reasonably expect an immediate change with the accession of the new king, James II. Charles II died in February, 1685, and it was not until the following year that Dryden became a Catholic. There is no evidence of any effort on the part of the new king to bring the poet to this decision. (The very suggestion of such an effort borders on the absurd.) Nor did any material benefit accrue to the laureate as a result of his change in religion. A. W. Ward, in *The Cambridge History of English Literature*, goes so far as to say: ". . . The supposition that this step was, or might have been expected by him to be, to the advantage of his worldly interests is not worth discussing. . ." and ". . . There is no single known fact in his life to support the conclusion that he changed his faith for the sake of gain."¹¹

¹⁰ Quinn, Arthur H., "Dryden," in *Catholic Encyclopedia*, vol. v, pp. 167-168.

¹¹ *Op. cit.* (New York, 1912), vol. viii, *The Age of Dryden*, chap. 1, "Dryden," p. 50.

The above-quoted statement finds its most incontestable proof in the refusal of Dryden in 1688 to swear allegiance to William and Mary. Had he been a mere mercenary, fattening upon the support of royalty (which, often enough, was very remiss¹²), he might well have continued in office—at the price of his religion. Or, had he seen in the Church merely a means to the end of a much-coveted conservative power and authority in political life, he might easily enough have kept his post, his calm unruffled by “the Bloodless Revolution,” and merely at the cost of so intangible a thing as religious belief. Christopher Hollis points out that “there is little doubt that, had he [Dryden] been willing, like Sunderland, to turn back again to Protestantism and to take the oath to William, he could have kept the laureateship. For it was not only Dryden but almost the entire poetic talent of England which remained faithful to James.”¹³ Instead, he chose to follow the “milk-white Hind,” “was deprived of all his offices and pensions, and as an old man was again thrown back on literature as his only means of livelihood.”¹⁴ The parallel is not complete but one likes to think that at that particular moment Dryden tasted much the same sorrow as Newman was to taste upon leaving Saint Mary’s for the last time. John Dryden had been laureate for almost two decades and now he was afforded the bitter irony of seeing himself succeeded by Thomas Shadwell whom he had satirized in *Mac Flecknoe*.

Dryden and Newman, English converts to the Church of Rome and alike in so many respects, have this also in common: their names have never been inscribed upon the catalogue of God’s Saints. Of the two, the learned Cardinal would seem to stand the better chance of so ultimate and glorious an honor. He will forever be remembered for his gentleness, patience, high courage. Dryden was a fighter, one in whose hand the pen was even mightier than the sword. But if one would—and one should—in charity think upon the good deeds of the man, one need only recall that he paid dearly and followed the light of Faith to the grave—to a grave in Westminster Abbey whence that same Faith had been cast forth after many centuries.

¹² *Ibid.*, pp. 48, 49.

¹³ Hollis, Christopher, *Dryden* (London, 1933), p. 161.

¹⁴ Long, W. J., *English Literature* (Boston, 1919), p. 246.

LACORDAIRE, APOSTLE OF YOUTH

STANISLAUS DILLON, O.P.



IVES of great men now long since dead are often quite forgotten until contemporaneous events, by some similarity, remote perhaps, with the events or activities of their life stir up revered memories of them. The J.O.C. movement in the field of Catholic Action today awakens memories of a priest who, a century ago, dedicated a great part of his life to the task of restoring God and religion to the youth of France. That priest was Henry Dominic Lacordaire. The spiritual ideals of the Jocists and the religious principles which inspire their action are the ideals for which Père Lacordaire lived and the principles which animated his preaching, his writing, and his heroically unselfish life.

In his own youth, the victim of an age that attempted to mold a society without religion, an age in love with a false liberty which would have enslaved it, Père Lacordaire taught that age that society could not exist without religious belief, and held out to it true freedom and liberty—the freedom of Truth and the glorious liberty of the sons of God. From his own misfortune he learned to help the unfortunate. Converted again in 1824 by the mysterious workings of God's grace to the Christianity which he had lost after his first Communion, he tells us the thoughts that then filled his mind: "Once a Christian the world did not vanish from my sight; it grew with myself. Instead of the vain and transient theatre of disappointed or satisfied ambitions, I regarded it as a great man stricken by illness who needed succor, an illustrious unfortunate uniting all the evils of the ages past and to come; and therefore I knew nothing comparable to the happiness of serving it under the eyes of God with the Gospel and the Cross of His Son."¹

These long years of unstinting service began after his ordination to the priesthood at St. Sulpice in 1827. When the cholera broke out in Paris in 1832 it found him in the hospitals ministering to the sick. After two years of comparative solitude he was asked to give a series of conferences to the students of the College Stanislaus, one of the smaller colleges for

¹ *Thoughts and Teachings of Lacordaire* (London, 1902, 2nd ed.), p. 373.

boys in Paris. "Some day," he had said, "I may be called to some work for reclaiming young men, devoted solely to them. If I can ever make use of words on behalf of the Church, it will only be in the way of an Apology; that is to say in the shape of gathering together beauty, grandeur, history and polemics to the exaltation of Christianity and the fostering of the faith."² Now that call had come! It found him ready, eager to respond. During his seminary days and his years of quiet seclusion when chaplain at the Visitation Convent in Paris, he had worked out in his mind a definite plan of Christian apologetics, a plan designed to prove the divinity of the Catholic religion by its effects on society. Around this he built his conferences. These first conferences, of which only a few brief outlines remain, were at once an indication of the high caliber of Lacordaire's mind and of the irresistible appeal of his eloquence. Their influence upon his youthful hearers was so powerful and so obvious that they aroused immediate antagonism. He was denounced to the government as a fanatical Republican, likely to upset the minds of French youth. To his Archbishop he was accused of being a preacher of novelties, a man whose example was dangerous. It is not surprising, when we consider the perilous existence of Christianity in France at this period, to find such opposition. With religious and social conditions as they were, the Archbishop thought it best to stop the conferences.

But the voice of Lacordaire was not to remain silent for long. Through the influence of M. Affre, Canon of the Cathedral, and the petitions of a group of young law students headed by Frederick Ozanam, he again resumed his conferences, this time at the Cathedral of Notre Dame. That Ozanam, one of Lacordaire's dearest friends, should be in great measure responsible for his return to the pulpit is not without its deep significance. The work of the St. Vincent de Paul Society which he had recently founded and Lacordaire's preaching were destined to play a united rôle in the task of restoring Catholicism to France. "The Conferences of Notre Dame and the Society of St. Vincent de Paul," says Père Chocarne, "formed the germs of that magnificent tree which now extends its boughs over the length and breadth of France."³

² Lear, H. L., *Lacordaire* (London, 1882), p. 95.

³ Chocarne, *Inner Life of Père Lacordaire*, trans. by A. T. Drane (London, 1917, 10th ed.), p. 159.

Around the pulpit of Notre Dame gathered a remarkable body of men, young law students, orators, scientists, soldiers, Republicans and Royalists, believers and unbelievers, atheists and materialists—all France, especially young France, was represented in the Cathedral of Paris. Before them stood a priest with the sole desire of contributing what he could that God might re-enter into the faith and life of his age. He was keenly conscious of his God-given mission, to go before the face of the Lord like another St. John the Baptist, to prepare these souls to receive the faith. "The old state of society," he said, "perished because it expelled God; the new is suffering because God has not yet been re-admitted."⁴

He spoke to them of the Church, of the necessity of the Church, and of her distinctive character, her constitution, authority, teaching and power. He explained her doctrine, tradition, Holy Scripture, reason, faith, and the means of attaining that faith. Young Frenchmen imbued with rationalist principles, scions of the revolution of '89, children of an age still groping in the darkness of revolt and incredulity—how he longed to rescue them from error and bring them back to the light of truth which he had lost in his own youth and found again not long since!

He knew well the nature of the illness that afflicted their minds and hearts. Like a skilled physician he applied the remedies, often wounding deeply for the sake of the greater good he foresaw would follow. No one understood better than he their needs, their difficulties, and their doubts. He supplied for all their needs from the inexhaustible riches of the Gospel; he banished their doubts by his own sincere conviction; he answered their difficulties by solid arguments from authority, reason, and history. He set before them noble ideals of honor, patriotism, self-sacrifice. He appealed to their love of beauty, loyalty, virtue, liberty.

Endowed with a lively imagination, clearness of thought, freshness of style and expression—all those qualities which attract youth, he enkindled, by the fire of his eloquence, the highest aspirations of their ardent young hearts. No words can better describe the effect of these conferences on Lacordaire's audience than those of Msgr. de la Bouillerie in his funeral oration over Lacordaire. "The conferences of Notre Dame form an epoch in the history of Christian eloquence, and one from

⁴ Chocarne, *op. cit.*, p. 155.

which dates the commencement of an immense religious movement among the youth of the time. The vaulted roofs of the Cathedral of Paris now yearly behold the spectacle of thousands of men kneeling at the Holy Table to fulfill their Easter duties. Ask them who made them Christians and many will reply that the first spark of returning faith was kindled by the lightning flash of this man's eloquence."⁵ The Conferences went on for two years. Then suddenly Lacordaire announced his intention of stopping. He felt, as he himself said, that he was not yet ripe enough for the work. It was part of his finely tempered genius that in the midst of situations, great successes and great failures, which would have whirled a man less great to his ruin, he could choose calmly, dispassionately, the course that he ought to pursue. Subsequent events unflinchingly proved the wisdom of his choice. He was not to return to the pulpit of Notre Dame until he ascended it again seven years later clothed in the black and white habit of the Order of St. Dominic.

Convinced during a visit to Rome that the greatest service he could render Christianity in his time would be to do something for the restoration of the religious orders, Lacordaire had chosen the Order of St. Dominic as the one best suited to his nature and purpose. The Master General of the Order in Rome had entered wholeheartedly into his plan and after he had completed his novitiate at Santa Sabina, Lacordaire returned home to spend the next twenty-one years of his life rebuilding that Order which had once so flourished in France. Here again Lacordaire's solicitude for his beloved youth revealed itself. With their religious education in mind, he asked and received permission from the Master General to establish colleges for youth in connection with the Order.

"As there is in every great soul," he had said of his friend, Ozanam, "a sort of necessity of finishing the monument the idea of which it has conceived and which is to bear its name, so in the great soul united to God there is felt the need of finishing the work which has been begun for Him and wherein its name is to be engraved beneath His own."⁶ To the restoration of the Dominican Order in France Lacordaire was to unite the Christian education of youth and in this double apostolate he was to finish his life's work. When in 1852 the college of Oullins was made over to the Dominicans, four young diocesan priests, pro-

⁵ Chocarne, *op. cit.*, p. 158.

⁶ Chocarne, *op. cit.*, p. 451.

fessors at the college, were received by him into the Third Order. They then returned to take up the direction of the college and continue the work of education. Lacordaire himself went to take charge of the college of Sorèze, a former Benedictine abbey and school, which had recently come into the possession of the Order. Here he was to spend the remaining years of his life. "It will be the tomb of my life, the asylum of my death, and to both a benefit."⁷

There are no more beautiful and attractive years in the life of Père Lacordaire than his years at Sorèze in the midst of a crowd of schoolboys. Provincial of his Order in France, headmaster of Sorèze, he bore the cares and burdens of two families. He had no elaborate system of education. His sole aim was to mold the minds and wills of his young charges into that sound and sturdy virtue which makes intelligent and devout Christians, useful and loyal citizens. The whole secret of his method can best be summed up in his own words: "I can only define the sentiment which we feel for our pupils by one word, a word that is very famous and yet very simple—we love them! What will touch the heart of a man if the soul of a child does not touch it! What will ever soften him if not the soul of youth wherein the mortal struggle is going on between good and evil? We have no merit in thus loving them! Love is its own recompense, its own joy it brings its own riches and benediction."⁸

Over a period of seven years he gave a regular series of talks once each week. There was nothing at random about them. As a general rule he spent a week in their preparation. He thought too highly of his audience, felt their needs too keenly, to be careless in their regard. Yet more important was the work he accomplished among the students of Sorèze in the confessional. Here he was a combination of gentleness and firmness, wisely guiding the young souls who came to him along the positive path of increase in virtue. The door of his room and the door of his sympathetic heart were always open to them. They found in him the kindness and care of a prudent father, the warmth and sincerity of an old friend. At their disposal he placed the accumulated wisdom and experience of his years of study, reflection, manifold activity and intercourse among men. Although he insisted on the supernatural love of Christ as the vivifying force and perfection of the spiritual life, he took care

⁷ Chocarne, *op. cit.*, p. 471.

⁸ Chocarne, *op. cit.*, p. 476.

that they should place a proper value upon their natural gifts. He was interested in all their problems, their likes and their ambitions. In regard to these he had invariably some sage advice to offer. Count de Montalembert tells of him that once when at Paris he undertook a journey of two hundred leagues that his children might not miss confession. His illustrious friend tried to detain him on some business matter, "No, I cannot stay," he replied after a slight hesitation, "it would perhaps make some of my children miss confession who have been preparing for the next feast. We cannot calculate the effect of one Communion less in the life of a Christian."⁹

He loved to spend the evening recreation with the students and he liked it to be and helped to make it a real recreation, animated by simple, cheerful conversation without stiffness or formality. It is a tribute to the greatness and versatility of Lacordaire's character that after so many years devoted to the more serious things of life, he could enter so freely and unreservedly into the talk and play of boyhood. Often he would take them on long walks in the countryside over the hills or through the forests. After dinner, seated by a tree, he told them stories until overcome with fatigue he would rest his head on the shoulders of the one nearest him and take a quiet siesta. What could be more typical and characteristic a picture than this of the great preacher of Notre Dame, the man with the truly brilliant mind and the childlike heart?

During all the unceasing labors of his ever busy life he never failed to keep in touch with the youthful souls whom he had once met. His letters to young men are a veritable mine of wise counsel and solid spiritual instruction. In them we find the sincere friend, the loving father, the good shepherd, tenderly caring for his sheep, warning them of danger, spurring them on, gathering them, scolding them when necessary, running after and bringing them back to the fold when they are about to go astray. Even today these letters, translated from their native tongue, have an irresistible appeal about them. In their candor and sincerity, in their deep knowledge of human nature and in the apostolic spirit pervading them there is mirrored the great soul of Père Lacordaire. The same immortal qualities that endeared him to the youth of his own day cannot fail to attract even now.

⁹ Chocarne, *op. cit.*, p. 475.

The influence for good exerted by Lacordaire over the youth of his own day has not died out in their posterity. It remains and will always remain a living testimonial to his work and the spirit of Christian charity that enabled him to carry it through. Born to fight and to love, richly endowed by nature with the finest gifts of soul and body, enlightened, strengthened, perfected by Divine Grace, single-minded, calm, sure in his unbounded confidence in Providence—such was Père Lacordaire; in his conferences, the teacher, clear, sound of doctrine, seeking only God's glory; in his letters, the friend, sincere and true; in his life the faithful priest and religious, humble, zealous, a man of penance, a lover of the Cross and the Passion of Christ, a man chosen in his generation with the special mission of winning the minds and hearts of youth and riveting them in Christ.

THE PERFECT BOOK

JEROME McMULLEN, O.P.



IN WHAT does the perfect book consist? Some men seek books with an intellectual yearning for truth. Erasmus, although in want and need, spent what little money he could secure on books; then, if any remained, he purchased the material necessities of life. When the number of human friends had dwindled and sight had failed his eyes, Southey continued to love his friends on the library shelves. He would take down the books, one by one, to kiss and caress them. The scholarly Erasmus found intellectual delights in the dictionary and encyclopaedia, but the warm blood of Southey flowed away from such technical books. The ordinary book had for Southey, as it has for most men, an appeal not only to the mind but also to the heart. It is upon this dual appeal that the perfection of books is based.

What should first recommend a book to us is the author's thought. A book does not necessarily need to be new and sheeny in its appearance. It does not have to bear the signature of a great author or hail from a renowned and well accredited publishing house, or carry a preface by an eminent personage. No, none of these. The first appraisal of a book coming to our notice rests on something more fundamental; namely, the author's thought and that alone.

Secondarily, however, the means employed in interpreting the author's thoughts in the printed medium command our attention. Such subsidiary matters as type, illustration, decoration, paper and binding come in for close scrutiny. Since always some and sometimes all of these are employed, they ought to bear some definite relationship to the book; and since the book is preeminently a manifestation of the mind of the writer, the means ought to help in some way to delineate the content of that mind. This is the psychology behind all good publishing.

The ordinary book, as a book, will be perfect if it exemplifies a harmony between the means of printing and the thought printed, in order that a single impression be made in the mind of the reader. Analogously, we might say that a beef steak dinner, as a dinner, will be perfect if it is served upon beautifully decorated plate resting on fine linen with a liberal supply of artistic silver. Just as the relish of

the beef steak is enhanced and increased by the surroundings in which it is served, so the import of the author's ideas is attained with greater facility and clarity, when the publisher, through the proper application of his equipment to the author's work, produces a volume which renders a singleness of impression to its reader. Neither the texture of the paper, the gracefulness of the type, nor any other mechanical means should at first attract attention; but only subconsciously should this beauty of gracefulness bring more fully before the reader the writer's sentiments.

The most fundamental of the mechanical means is type. The selection of the face of type to portray the thought content is of such importance that it demands the skill of a master. This selection with the mind's eye which chooses Bodini, Clarendon, Didot or any other style of type to be the most apt interpreter of the copy, requires years of experience on the part of the printer.

William Morris, although he invented the chair which bears his name, designed wall paper, promoted social theories, was also the author of poems which are responsible for some of his fame; yet his keenest aspiration was to be renowned in the office of publisher. In this he did not fail. In the printing of the Kelmscott edition of Chaucer, which took four years and to complete which he refused the poet laureateship of England, we have an excellent example of the harmony that should exist between the thought of the material and the face of type in which it is printed. The Gothic face of the Kelmscott Chaucer immediately indicates the beauty of the poetry which it conveys. Were we to find doggerel in these elevated characters, how readily would we exclaim that the beggar had donned the king's pelisse. The very atmosphere of Chaucer's literary cameos is conjured up for the reader by the print itself. Such is the service that Morris, through type, rendered to Chaucer, that the reader unconsciously adjusts himself to the poetical theme of the author.

Nor is it sufficient merely to select a style of type. The publisher must be able to choose not only the face but also the size which is most fitting. An example apropos would be the length that *Gone With The Wind* would assume, if the publisher, failing to recognize the repelling effect upon the public of a two or three volume novel, had executed that already long work in twelve-point type, the size ordinarily used in prayer books for the poor-sighted.

So far only type, its face and size have been considered in reference to the support printing lends to the author's message. What about the decoration, which also aids in the production of the perfect book?

When the Vandals of the North had sacked literacy in Rome as in all Europe and had begun to extinguish the last flames of learning that still burned in Mediterranean Africa, the Celtic monk, Aidan, began to rekindle the scholarship of the world from the unquenched fires of his native, green isle. After converting to Christianity the population of Northumbria, Aidan founded the Abbey of Lindisfarne. Here, with his fellow monks, he produced some of the finest manuscript texts seen up to his day. It is from the works of this Abbey that we draw an outstanding example of decoration, *The Lindisfarne Gospels*. This manuscript aptly illustrates the interrelation between decoration and the author's purpose. The initial page of this volume, which is reproduced in colors in the *Encyclopaedia Britannica*, is twelve and a half by ten inches and the entire length of the page is employed in printing the letter *I*. More than the whole left hand top quarter is devoted to completing the first word with the letter *n* and capitalizing the second word *principio*.

Eleven words constitute the entire first page of the Gospel according to Saint John. Shall we say that the monks were prodigal when the first two words alone have served as subject matter for lengthy discussions by exegetes; when the true importance of the opening passage, "In the beginning was the Word, and the Word was with God, and the Word was God," is understood to have such profound and fundamental meaning? We can hardly answer in the affirmative. The time consumed and the talent exercised on this first page give to the reader an extrinsic aid to fathoming its relative importance. This page has been aptly described as "made up of interlaced ribbons, interlaced and entangled zoomorphic creatures, intricate knots, spirals, zig-zag ornaments and delicate interwoven patterns, together with all kinds of designs worked out in red dots." But the artists, who arouse pictorially their readers' interest not only in the gravity of the idea itself but likewise in the majesty of its Author, were spiritual men, learned monks, servants consecrated to divine labor. How could they do this, if they thought it a waste of time? Who can look on this beauty and not be elevated? Even the most illiterate on viewing this page would conclude that the idea or thought commanding such intricate expression and such colorful array must be of sublime origin. Truly may we say that decoration, though the printing press has done it great injustice, is one of the ablest means for transmitting mental concepts to the reading public.

For a moment, let us examine the Psalter's first page in the Gillet edition of the Dominican Breviary. David, the royal author of many holy songs, kneeling with psaltery in hand, appears to be sing-

ing those glorious words printed on the scroll which, like a ribbon fallen to the ground, gracefully intertwines itself to form the background of this decoration. *Deus in adjutorium meum intende. Domine ad adjuvandum me festina. Gloria Patri.* . . . "Incline unto my aid, O God. O Lord make haste to help me. Glory be to the Father. . . ." This is exactly the proem to David's psalter; for thus chants the friar before commencing Matins, which on Sunday is the beginning of the weekly recitation of the Psalms. How apt the decoration, both reminding the reader of David's instrumental authorship and picturing the reverence, the solemnity of that regal person in his own praising of the Godhead. So the present-day friar in viewing this artistic decoration is inspired to follow such a noble example in lifting his mind and heart and voice to God.

Can the perfect book be found? Just as the philosopher must hunt his metaphysical definitions, exactly as Pierre and Marie Curie ferretted radium for years, so also must the seeker of the perfect book hunt long and ferret anxiously. As a stimulant to his courage he is to remember that there are some few perfect books. They are to be judged first by the truth that they tell, and secondly by the manner in which everything about them aids the readers in compassing that truth. To come across these books is to realize to the full the eulogy of Bishop Spalding in his delightful essay on *Books*. "They are opportunities for spiritual growth. In them we discover not gold and precious stones, but ourselves lifted into the light and warmth of all that man knows and God has revealed. To read the best books it is not enough to be attentive. We must linger in meditation over their pages, as in studying a work of art or a beautiful landscape, we love to stand before it, that so, if possible, we may drink its life and spirit."

DOMINICAN MOTHERS GENERAL MEET IN ADRIAN



THE FOURTH Conference of the Third Order Dominican Mothers General of the United States met in Adrian during Easter week, April 12 to 16, under the spiritual guidance of the Very Reverend Thomas E. Garde, O. P., Socius of the Master General, Rome. The meeting was arranged under the direction of the following officers: Mother M. Raymond, O. P., Dominican College of San Rafael, California, President; Mother M. Gerald, O. P., St. Joseph College, Adrian, Michigan, Vice-President, and Mother M. Ceslaus, O. P., Sacred Heart Convent, Springfield, Illinois, Secretary.

Father Garde was heartily welcomed from the throbbing heart of Rome and Christendom, from Santa Sabina, the home of the Order. He was welcomed in the name of the ten thousand or more Dominican Sisters of the United States who had been praying for the success of his mission. Present to greet Father Garde were the Mothers General and their companions or representatives from twenty-seven Congregations of the Order in the United States. They came from the largest City in the world; from the Storm King Highway regions; from the lordly Hudson; from the Sparkling Hills and Caldwell homes; from the Falls of Massachusetts and the Bend of Kansas; from the Elms and the Springs of Ohio; from the Parks of Pennsylvania; from the Rapids and dykes of Michigan; from the Mounds and Lakes of Wisconsin; from the plains of Illinois and Texas; from the "Lookout" of Tennessee and the Delta of Louisiana; from the whispering of Puget Sound in Washington; from California, where the Pacific laves her gorgeous banks of flowers and fragrance, and where the redwood and olives and the tropics lift hearts to the mountains and open the Golden Gate.

Twelve of the Congregations represented had descended from the great ancestral Holy Cross Convent of Ratisbon, Germany; four were from the first American cradle of the Dominican Sisters in Kentucky; some were of independent American birth; others of Irish, French and Portuguese descent. All had "but one heart and one soul in God"—the children of the same Father.

This was the fourth Retreat and Conference of the Third Order Dominican Mothers General. The first was held in San Rafael, California, in the New Year of 1935, under the guardianship of the Very Reverend Louis Nolan, O. P., Rome; the sec-

ond was held in Cincinnati, Ohio, in July of 1935, under His Grace, The Most Reverend John T. McNicholas, O. P., Archbishop of Cincinnati; the third at Rosary College, River Forest, Illinois, in 1937, under the direction of the Very Reverend William Raphael Burke, O. P., and the fourth in Adrian, 1939, under Father Garde's direction.

Since the purpose of the Conference is to strengthen Dominican spirituality and culture in the American Congregations, in order that they may the better fulfill the mission of St. Dominic in the Church, there were three full days of retreat and conference, during which time the Mothers were given opportunities to talk over their needs with one another and with Father Garde. He came in the holy and fatherly manner of St. Dominic, "as a vessel of gold, adorned with every precious stone." He brought with him the sacred riches, the joy, the dignity and the spirit of seven centuries of Dominicanism and lavished his treasures and time on the Dominican Sisters in a manner they shall always affectionately remember.

There were three spiritual conferences each day and two discussion periods. The retreat proper closed with a Holy Hour on Saturday evening, and the Conference came to a glorious close with a solemn Dominican Mass on Sunday morning, April 16, with the Very Reverend Father Garde as celebrant, the Very Reverend V. R. Hughes, O.P., River Forest, Illinois, as deacon, and the Reverend Alphonsus Carosella, O. P., Chicago, Illinois, as sub-deacon.

The torch of St. Dominic has been a bright fire for the Church in this country, as shown by the 10,000 members in about thirty foundations of the Conventual Third Order Sisters. They teach, they nurse, they care for the aged and do social work of various other types. May their numbers continue to increase and may they each grow in the spirit of our Holy Father, St. Dominic.

The newly elected officers of the Conference are: Mother M. Stephanie, O. P., St. Mary of the Springs, Columbus, Ohio, President; Mother M. De Lourdes, O. P., Mount St. Mary on the Hudson, Newburgh, New York, Vice-President; and Mother M. Joseph, O. P., Mount St. Dominic, Caldwell, New Jersey, Secretary.

The next meeting will be held at Mount St. Dominic, Caldwell, New Jersey, during Easter Week, 1941.

Adrian, Michigan

A MEDIEVAL LITURGIST

ARTHUR O'CONNELL, O.P.



THOUGH he was in many ways far in advance of his age, St. Thomas Aquinas was, like all great men, a true child of his own period. He is indeed at one and the same time the symbol of his century as well as one of its most brilliant products. Sharing to the full the social, intellectual and cultural heritage of a world made one by the bonds of a common Christian tradition, he was in every sense a true medieval, who took for himself what was best and most enduring in the greatest of centuries and labored to pass it on to future generations.

Not the least of the glories of that age of faith was the universal devotion of Christendom to the liturgy. Knowledge and love of the Church's official prayer was not confined to the monasteries. There were laymen who recited the canonical Hours daily like priests and monks. It was not unusual that liturgical prayer in common be included as part of the daily horarium even in royal households. The monasteries that followed the advancing borders of Christianity had made the whole of Europe familiar with the Church's solemn functions, even aside from the essentials, the Mass and the Sacraments. Ploughmen and shepherds marked their days by the regular sound of bells that called the monks to prayer; seasons were marked by the festivals of the Saints as precisely for men of that day as they are by the calendar for men of this.

The recent liturgical revival is helping the modern world to rid itself of a notion which brands public worship as mere formalism, a sort of Christianized Pharisaism, divorced from the true spirit of Christ's teachings. But the faithful of the so-called Dark Ages saw not the slightest inconsistency in a religion which adored God "in spirit and in truth," expressing its love and worship in a fitting external manner. They saw nothing absurd in a public, visible society like the Church rendering public, visible and social honor to the God Who had made man in such a way that he is best able to attain knowledge and appreciation of invisible realities through the instrumentality of visible material things. Here St. Thomas was in fullest agreement with the mind of his age as well as with the mind of Christ and His Church. For him as for all his fellow Christians the liturgy was an

inseparable part of life, more or less intimately bound up with every hour, from birth (or perhaps it would be better to say, rebirth, at the Baptismal font) to the grave. It was not looked upon as a special department of life, an assignment imposed by divine command to which a certain minimum of weekly attention was due.

St. Thomas began his liturgical education at an early age. For many centuries before his entrance into the world the monks had been the educators of Europe and at the age of five Thomas was committed to their care in the ancient Abbey of Monte Cassino. These monastery schools taught their pupils more than the medieval equivalent of our three R's. Monks were monks because they placed "first things first" in their own lives; they were the best of educators because they tried to place "first things first" in the lives of others. The students as well as the monks had their regular hours of prayer. An horarium that revolved around the daily recitation of the Benedictine choral Office made his schooldays a liturgically-centered life. His heart and mind were thus nourished from these earliest years on what a saintly Pontiff of later years, Pius X, was to term "the primary and indispensable source of the Christian spirit." While learned masters were dinning complexities of grammar and logic into his eager young ears, the voice of the Holy Ghost speaking in the liturgy's daily lesson did not go unheeded.

Further studies took St. Thomas to Naples after he had spent about five years at Monte Cassino. Here at the age of seventeen he revealed how attentive he had been to the voice of his Divine Master by becoming a Dominican friar. This venture met with determined opposition from his family, but his steadfastness won out even against a Papal promise that he should become Abbot of Monte Cassino. His preference for the new Order was undoubtedly due to the fact that as a Dominican he would have ample opportunity to indulge his love of study as well as his love of prayer. Moreover, to the full liturgical life that was part of St. Dominic's plan would be added the joy of active apostolic work for souls.

It was as a scholastic theologian that the saintly friar was to become one of his century's immortals. Under the tutelage of St. Albert the Great and other masters, his knowledge of the Scriptures, the writings of the Fathers and the ancient philosophers broadened and deepened, all contributing to his grasp of theological doctrine. His biographers record many details which reveal that his life of liturgical prayer also was in a great measure responsible for his mastery of the queen of sciences. By his own admission, much, if not most of his learning was acquired through prayer and that prayer was pre-

dominantly liturgical. Moreover, the liturgy itself is in the truest sense theology, not the systematic theology of the schools but theology employed to glorify God and sanctify souls. To use a very apt phrase, liturgy is nothing more than "dogma on its knees." The scientific theology of the Schoolmen and the theology of liturgical prayer are merely different forms of the same truth. "Liturgy is essentially the Christian faith prayed," is the way Pope Pius XI expressed it.

It may not be more than mere coincidence that the revival of interest in the liturgy dates its beginnings about the time that Scholasticism began its modern resurgence. But whether or not the two renaissances are closely connected as cause and effect as well as in time, it is none the less true that scholastic theology and the liturgy are so inextricably linked that the study of the former necessarily leads to an understanding appreciation of the latter. Some further explanation of the nature of scholastic theology will make this connection more evident.

Scholastic theology is a scientific exposition of Catholic doctrine which shows the order and interrelation of all the truths of faith, defends these truths with arguments that are strictly rational and reveals the harmony that exists between the certitudes of both natural and supernatural orders. The term "scholastic" distinguishes it from the sources upon which it depends, the Sacred Scriptures and Tradition, both of which are included under the title of positive theology. Drawing upon these sources of revelation for his knowledge of divine truth, the scholastic theologian arranges this body of doctrine into scientific form. Tradition supplies him with knowledge of all revealed teachings which are not contained in the Scriptures. In the writings of the Fathers and in the definitions and other documents of the Popes and the Councils, the traditional doctrines of the Church are to be found.

The liturgy too, bearing the stamp of Papal approval and of centuries of constant use in the Church, is a witness to those truths which the Scriptures do not expressly contain. The connection then between the liturgy and scholastic theology is more than accidental. The theologian who would set out to systematize Catholic truth could not neglect the teachings of either Scriptural or Traditional theology without leaving serious gaps in his work, and the liturgy is a very important source of that traditional doctrine.

In the theology of the liturgy, which is the ordinary exercise of the teaching power of the Church, the theologian has an authoritative and official expression of the Church's voice. The Missal and Bre-

viary, the Pontifical and other approved liturgical books are as full of doctrinal import as Holy Writ and the writings of St. Augustine and St. Jerome. The growth and development of the liturgy has, in the history of the Church, always accompanied the corresponding development in her defined dogmatic teaching. In a very true sense the liturgy, as the living witness of dogma, is "the theology of the people."

The liturgy has even been titled "the *principal* instrument of tradition" by some theologians. While St. Thomas does not seem to have shared that view, he fully recognized its dogmatic value and put his profound knowledge of the liturgy to excellent use in his writings. In the *Summa Theologica*, his greatest work, he reveals a grasp of the liturgy indicating that he knew it as well as he knew the Bible, which he had by heart. In this connection it is worth remarking that of all the books in the Scriptures, the Psalms are, aside from the New Testament, his favorite Biblical authorities. Undoubtedly this is due as much to the fact that they were part of his daily, hourly prayer in the Divine Office as to the fact that the Psalms are in themselves, like the Epistles of St. Paul, a quasi sum of theology.

In the *Summa* he sometimes makes use of prayers proper to the liturgy to answer questions he proposes. When, for instance, he inquires about the number of those predestined to eternal life, rather than trespass on grounds closed to every creature, he decides that it is better to say, in the words of a Missal prayer, that "to God alone is known the number for whom is reserved eternal happiness."¹ Further on in the same part of the *Summa*, asking "whether the Angels are in place," instead of using as an authoritative, affirmative answer any of numberless Scriptural texts, he quotes from the prayer that ends the liturgical day at Compline of the Divine Office: "Let Thy holy angels who dwell *herein* keep us in peace."² The Collect for the Mass of the tenth Sunday after Pentecost supplies the answer for his question, "Whether the justification of the ungodly is God's greatest (*maximum*) work"; for the Church's prayer on that day begins: "O God, Who dost show forth Thine All-mightiness most (*maxime*) by pardoning and having mercy."³

At other times St. Thomas urges the words of some prayer as a tentative objection to the thesis he desires to prove, solving the prob-

¹ *Summa Theologica*, Ia, Q. 23, a. 7. cf. Secret prayer for the living and the dead, in Missal.

² *Op. cit.*, Ia, Q. 52, a. 1, *sed contra*.

³ *Op. cit.*, Ia IIae, Q. 113, a. 9, *sed contra*. cf. Ia, Q. 25, a. 3, ad 3.

lem by explaining the proper sense of the liturgical phrases.⁴ Such arguments are not given as frequently as are Scriptural and Patristic quotations, but his use of them shows that he considers them to be of great weight. In the third part of the *Summa* where he treats of the Sacraments, and elsewhere when he considers the nature of prayer, liturgical references are more abundant.

There are numerous other examples of his penetrating knowledge of the liturgy to be found in the *Summa*. His exposition of the ceremonial law of the Old Testament and its relation to the rites of the New throws more light on the depth of his liturgical learning. The tract on the Eucharist is completed by a careful examination of the minutest details of the Sacrifice of the Mass. In treating of the kinds of prayer, he shows that the Collects of the Church's liturgy generally include all the four types mentioned by St. Paul, "supplications, prayers, intercessions and thanksgivings," the Collect for Trinity Sunday serving as an illustration of his point.⁵

The liturgy contributes its share also to his earlier works. In the *Summa Contra Gentiles* and other shorter theological writings, he draws occasionally from the Hymns, Responses and Antiphons of the Divine Office as well as from the Prayers of the Missal. In his sermons, too, he sometimes made use of the Church's prayers. Even in the well-known prayer he composed for thanksgiving after Communion we find the liturgical touch. At times he includes a liturgical phrase in the text of his writing in such a way as to be indistinguishable from his own words, and editors do not deem it worth while to indicate these implicit quotations. Indeed the conciseness and brevity of his style, the depth of meaning compressed in curt sentences, which centuries of theologians since have vainly endeavored to reproduce, can be found matched nowhere but in the simplicity of the Scriptures and the liturgy. It is not strange then that the words of the liturgy can enter his work without being noticed or standing out as purple patches.

His reverence for the words of the liturgy was even greater than the profound respect he paid to the ideas of the Fathers, whose opinions he would accept and justify, and whose definitions he would adopt, even when he had something of his own to offer that was really better. In that classic liturgical composition to which all his varied talents contributed, the Office and Mass of Corpus Christi, he includes as opening lines for two of his immortal hymns, *Pange lin-*

⁴ e.g., *op. cit.*, IIIa, Q. 2, a. 2, ad 3; IIIa, Q. 79, a. 3, ad 1; IIIa, Q. 83, a. 2, ad 5.

⁵ *Tim.* ii. 1, *op. cit.*, IIa IIae, Q. 83, a. 17.

gua gloriosi and *Verbum supernum prodiens*, the first lines of two ancient hymns found in the Divine Office. It was certainly not lack of originality that prompted this borrowing from tradition.

In the Office and Mass of Corpus Christi, St. Thomas put his theological lore to practical liturgical use. It was at the request of Pope Urban IV, at whose court he was living in 1264, that he composed this work, which has remained for more than six hundred years the unapproachable model of liturgical prayer. In relation to the liturgies of other feasts it stands as preeminent as the *Summa* to all other theologies, each in its own order a model to be imitated, never rivalled. The Collect of the Mass, according to one eminent authority, "is written . . . with a harmony and a theological depth which alone would sufficiently reveal the liturgical sense of St. Thomas." Of the Office of Matins, the same author says; "Its equal is not to be found in the entire Breviary."⁶ For this feast the Master of Theology turned a sober dogmatic tract into sublime liturgical poetry. In the *Lauda Sion*, the Sequence of the Mass, some scholars see outlined the very order and arrangement as well as a poetic epitome of the Eucharistic doctrine contained in the *Summa* to be penned several years afterwards. Set against a Scriptural background like polished diamonds in a golden monstrance, his other hymns, too, reveal that even as a poet he was the theologian par excellence. Immediately after he had completed the work, Pontifical approval was bestowed upon it. Though the feast of Corpus Christi, the most important which originated in that period, did not become universally popular till the following century, the fact remains that St. Thomas the liturgist received Papal approbation of his labors long before his other theological work, were sealed with the official recognition they now enjoy.

It is one of the highest advantages of liturgical prayer that it places Catholics in direct daily contact with the mind of Christ and His Church. Uniting this prayer to the study of theology, St. Thomas was brought so close to the mind of Christ that his doctrine has become identified with the teaching of the Church. Unique as a theologian and unique as a liturgist, he is honored by the Church in the liturgy for his feast with a unique tribute, one paid to no other Doctor. For besides commending the example of his life to our imitation, she also prays: "Grant us clearly to understand the things which he taught," implying by these words that she makes his teaching peculiarly her own. "The many recent encyclicals and papal documents

⁶Cabrol, Rt. Rev. Fernand, O.S.B., *The Year's Liturgy*, (New York, 1938), Vol. I, p. 260.

concerning the teaching of Thomistic theology and philosophy," says Cardinal Schuster, "throw their inspired light on this magnificent Collect. The Church, therefore, holds the Angelic Doctor to be the most authoritative and official exponent of her teaching and of her theological knowledge, so that all opinions and doctrines which lead minds away from her, are from long experience at once judged by her according to the degree in which they depart from the principles of St. Thomas."⁷

⁷ Schuster, Ildefonso, *The Sacramentary*, trans. from the Italian by Arthur Levelis-Marke, M.A., (New York, 1929), Vol. IV, p. 39.

✠ **VERY REV. MICHAEL JOSEPH ECKERT, O.P., P.G.** ✠

The Province of St. Joseph suffered a severe loss when on March 26, Father Michael Joseph Eckert passed to his eternal reward after a lingering illness. The cheerfulness and courage that characterized his long missionary career remained with him throughout his long months of patient suffering and he yielded his soul to God in peaceful sleep.

Joseph Eckert, the second youngest child of John and Cunegunda Eckert, was born on a farm near Dublin, Ontario, Canada, October 8, 1875. His primary education was obtained at the McKillop district school No. 8, and his classical studies at St. Jerome's College, Berlin (now Kitchener), Ontario. Father Eckert's favorite story of these younger years concerned the fact that despite his German parentage and his Polish educators at St. Jerome's College, he had somehow acquired an Irish brogue from his Celtic neighbors which he retained all his life.

After the completion of his classical studies, Father Eckert entered the Dominican Novitiate at Springfield, Kentucky, Nov. 16, 1899. In the following year, Brother Michael Joseph Eckert pronounced his vows; then at St. Joseph's Priory, Somerset, Ohio, for four years he pursued his theological studies. On December 17, 1904, he was ordained to the holy priesthood in the Cathedral of Columbus, Ohio, by the Most Reverend James J. Hartley, Bishop of Columbus.

Father Eckert began his priestly career assisting the pastor at Circleville, Ohio, for a short time. He was then assigned to the Western Mission band with headquarters in Minneapolis, Minn. Here he began his long and active missionary labors that were to know scarcely an interruption for thirty-three years. His work on the missions in the West brought him to most of the important cities and towns in that region and gained for him an enviable reputation as a tireless worker for the cause of the Church and his Order. In 1917, Father Eckert was transferred to the Eastern Mission band. He continued his work throughout the East with the same enthusiasm and unbounded trust in Divine Providence which marked his work in the West.

A man of great physical proportions and stamina, Father Eckert knew well how to use the gifts that God had given him. He followed closely in the footsteps of his brother, Father Stephen Eckert, O.M. Cap., who died in the odor of sanctity after a long and fruitful career

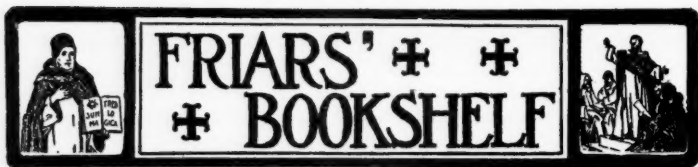
as a missionary among the Negroes. Fiery earnestness, mingled with a spirit of kindness and understanding, made Father Eckert beloved by all with whom he came in contact. Clergy and laity alike sought him out and found him a sure guide and staunch friend. He was especially popular among the Novices to whom he loved to recount old experiences and give helpful hints for the future.

In 1933, Father Eckert's excessive labors began to tell on his strong physical constitution. That same year he was transferred to St. Pius Church, Chicago, where despite his failing health he continued his work in the pulpit amid the scenes and friends of his earliest labors. A sudden relapse in 1938 caused his retirement to a sanatorium where he awaited the final call of his Master. In January, 1939, Father Eckert received notice that he had been awarded the degree of Preacher-General in recognition of his great work on the missions.

On Sunday morning, March 26, Father Eckert received his final assignment to his everlasting home. His body lay in rest in St. Pius Church. Funeral services were held Wednesday morning, March 29, at the Church of St. Pius. The solemn requiem Mass was sung by the Very Rev. R. L. Rumaggi, O.P., P.G., celebrant; Rev. J. V. Piec, O.P., deacon, and Rev. V. F. Kienberger, O.P., subdeacon. The Mass was attended by a large number of the Fathers of the Province, the Students from the Dominican House of Studies, River Forest, a number of the Monsignori and many of the local clergy. A beautiful tribute was tendered the departed missionary by the Very Rev. V. R. Burnell, O.P., P.G., pastor of St. Pius.

To the relatives and countless friends of Father Eckert, DOMINICANA extends expressions of deepest sympathy. May he rest in peace!

—U.F.



The Spirit of St. Dominic. By Humbert Clerissac, O.P. 177 pp. Burns, Oates, London. 6 s.

Pressure of the French anti-clerical laws and the subsequent dispersion of religious communities in 1903 led Humbert Clerissac, O.P., to spend the next several years in England. In 1908 he conducted a retreat for his English confreres at Hawkesyard and these retreat conferences, originally delivered in English, were soon published in French and in Italian. The manuscript for an English edition was completed but, due to the author's untimely death in 1914, was not published until recently when M. Jacques Maritain placed this manuscript at the disposal of Bernard Delany, O.P., Provincial of the English Dominicans, with the suggestion that it be revised and published.

In a brief introductory sketch of Père Clerissac, Father Delany observes that "the absorbing enthusiasm of his life was for the ideals of his Father, St. Dominic." This same consuming enthusiasm generates a unique charm and throbbing vitality which the printed word is powerless to restrain. The ideals of St. Dominic take definite shape as dynamic, living realities incorporated in the constitution of his Order and perpetuated in the life of its members. The message of Père Clerissac is charged with the spirit of his Father and fired with love for his Order; his unquenchable desire is "to bring others to understand and love its luminous spirit, the eternal youth of its doctrinal tradition, its exquisite largemindedness, its sublime idealism." Yet his idealism is a practical idealism; through it runs a consistent strain of sane optimism, a constantly recurring note of joyous conviction—the ideals of St. Dominic are a vital heritage, innate principles of action in the life of each of his children.

Many have envisioned the spirit of St. Dominic as mirrored in the Order he founded and reflected in the lives of his followers. Few, as Père Clerissac has done, have probed that surface resemblance to find the reality beneath, to expose the common, life-giving principles which have reproduced the characteristics of St. Dominic in his Order: "the life of the mind in study, the absorption in God by prayer

and contemplation, and the outflow of the soul in apostolic activity." Fewer still have traced the functioning of those principles to their ultimate source in Absolute Truth—for 'fidelity to the Absolute' is revealed as the root principle which not only insures a sense of order and proportion in every phase of Dominican activity but imparts to it its distinctive Dominican character. The Dominican Note in the Dictates of Our Conscience; The Practical Application of the Dominican Doctrine on Grace; How a Dominican should go to Confession—these are but a few of the headings indicating the practical trend of Père Clerissac's application of this basic principle to the problems of the individual. But the full scope of the author's genius is evidenced in the unerring accuracy with which he points out the dangers to be avoided, chiefly cynicism and vanity, and the difficulties to be overcome in the full realization of the Dominican ideal. The result is Dominican spirituality at its best; spirituality attained through the exposition of principles drawn from "the heights where supernatural life springs fresh and pure from Divine Truth."

F.W.

America in Midpassage. By Charles and Mary Beard. 977 pp. Macmillan, New York. \$3.50.

From the time of Thucydides the office of historian has entailed the relentless search for facts, their submission to the difficult work of validation, and finally their interpretation. With a general thoroughness that reflects the quality of their talents and with a lucidity that astounds as well as instructs the ordinary layman, Charles and Mary Beard, in the volume at hand, have done these very things to the last ten years of American history.

Except for a failure to make any extended reference to the deepening of religious life, which accompanied the momentous events within the decade, the authors' have presented their readers with a strongly documented account of occurrences and trends in the dominant phases of social life—government, business, entertainment, literature, art, science and education. The documentation is of so wide a variety and so expertly used that it must be considered a distinctive feature of the work.

Since the book was written in an era of economic chaos, conditioned by governmental effort to adjust the problem, it is not surprising that business and government command the major portion of the writers' attention. Their point of departure is a rapid description of the conditions leading up to the fateful year 1929. This zenith of false prosperity was predicated upon reprehensible philosophy of

"the unconscious, automatic functioning of the market." In caustic language the authors outline this strange type of "unconscious functioning" which admitted of governmental supineness and banking perfidy. The latter was largely a matter of "rigging the market," "pulling the plug," "cutting in," "balloon ascensions," "syndicates" and other vicious practices designed to perpetuate paper profits at the expense of human misery.

In the field of interpretation two conclusions drawn by the authors indicate the fundamental changes in governmental outlook which resulted from the debacle and suggest the lines upon which American democracy must move if it is to retain existence. First, the policy of "hands off" in domestic affairs was repudiated; second, the widely accepted view "that the prosperity of America depended basically on operations outside the country rather than on economic practices at home" was challenged and partly reconstructed with different salutary modifications. To these propositions thinking men must assent.

While it is impossible to justify the lapse in critical analysis which allowed the authors to characterize the Legion of Decency, with its free acceptance of an obligation varying in force, as an example of the "iron discipline of the greatest authoritarian church on earth," the work as a whole is a splendid addition to historical literature. Because it is a vigorous and thought-provoking work, the student who would understand our times ought to avail himself of this latest contribution from the hands of ripened scholarship.

C.B.

The Bishop Jots It Down. An Autobiography by Bishop Francis Clement Kelley. 333 pp. Harper, New York. \$3.00.

Of the various forms of literature none is more fascinating than that of an autobiography. To see the life of a man unfold before one's eyes, to witness the inner growth of a spirit, to marvel at the mysterious forces that produce maturity—this is the wonder of autobiography. But if the work is the life-story of a man who has risen from a humble beginning to a high position; if it is the tale of a dream come true; if it is the record of acquaintance and friendship with scholars, statesmen and clerics; if it is written with that divine gift of humor guiding one's pen, then the joy of the reader is filled to overflowing. All this and more await the reader of Bishop Kelley's autobiography.

The outline of the Bishop's life can rapidly be told. Born on Prince Edward Island on Nov. 24, 1870, Francis Kelley, was the old-

est living son of eight children. After a preparatory education in "a little red school house" and a small college, he was accepted as seminarian for the diocese of Detroit and studied at the seminary of Nicolet. The years immediately following his ordination to the priesthood saw Father Kelley as pastor and chaplain during the Spanish-American War. Having accepted a lecture tour whose proceeds would aid him in completing his church, the young pastor saw from his travels in the West and South the imperative need for an organization which could aid these home missions. Thus began the dream of the Church Extension Society, a dream shared by Archbishop Quigley of Chicago, who became the Society's first patron. Suspicion, antagonism, even attack met the youthful organization but the favor of Rome and the production of results brought stability and endurance. The work of the Extension Society carried Monsignor Kelley to Mexico during the presidency of Wilson, to the chambers of the Peace Conference at Paris after the war, to London—in fact the Society possessed him until he became Bishop of Oklahoma in 1923.

Such is the framework of an interesting and absorbing life. But this is by no means the whole of the autobiography. The work includes such pen-portraits as those of Bishop Rogers of Chatham, Canada, who began every utterance with a "Glory be to God" and ended it with an "hurray, hurray"; of Pius X rocking with laughter at a young American by the name of Kelley who had become entangled in Roman red tape; of the exiled Archbishop Orozco of Guadalajara, at whose frequent parties for children one could see a little child strutting about with a pectoral cross or trying to fit an episcopal ring upon two tiny fingers. Nor is that all. There are intimate glimpses of Bishop Kelley attempting in vain to persuade Secretary of State William Jennings Bryan and President Wilson that their Mexican policy was causing havoc to the Catholic Church of Mexico; of his acting as ambassador from Cardinal Mercier to Premier Orlando of Italy in an effort to solve the Roman Question, a task which brought him into intimate contact with Cardinal Gasparri; then, *sic transit gloria mundi*, to call at the Vatican a few years later and have Cardinal Gasparri politely ask him his name. Add to this the near tragedy of death by arsenic poisoning during a banquet given in honor of the new archbishop of Chicago, Archbishop Mundelein, the horror of relief work among the starved and wretched Austrians after the war, the suspicion of the Sein Fenians while a guest of Cardinal Bourne; and you have some idea of the Bishop's life-story.

Bishop Kelley's work is not one of those lives which resemble a monastic chronicle, wherein one finds a detailed enumeration of all

that has happened to the interested parties; rather it is a selective work, a work which traces the main flow of his life, sometimes allowing the stream to run into diverse channels, but never losing sight of the significant current. It is a work of rare literary charm and human interest—in a word, it is an exceptional autobiography. V.M.

The Sudden Rose. By Blanche Mary Kelly. 178 pp. Sheed & Ward, New York. \$2.00.

This latest work of Dr. Kelly, the product of her long years of experience and of her deepest convictions, is a natural complement to her previous book *The Well of English*. There she defended competently and adequately her contention that the greatness of English literature is due to the influence of the Christian religion. She extends that claim here to all the arts. Yet it would be wrong to regard this book merely as a skillful apology. It is that and more. It is also an expressed hope for a greater appreciation of art and a plea for the return to the traditional and true conception of art and beauty.

The chaos and confusion of the world's present culture are the result, maintains the author, of the loss of the Catholic conception of beauty. The general process of spoliation which deprived men of their faith also robbed them of beauty and erected an apparently insuperable barrier between the average man and the fine arts. That barrier can be broken down only by a sufficient realization of the universal principles underlying all beauty and its apprehension, and by a knowledge of the true purpose of art. What is that purpose but "to pour heaven into the shut house of life by breaking in upon the isolation in which man lives and wonders with its interpretation of the universe in terms of God."

In modern times the snobbish affectation known as taste has come to be substituted for the sense of beauty that was once recognized as a common possession. "The sin of the moderns is that they have betrayed art first of all by divorcing beauty from the good to which it was wedded by God . . . but their most serious offense is the denial of the very existence of beauty."

As books go the *Sudden Rose* is not a long book. It is marked by quality rather than quantity, by an abundance of thought provoking wisdom compressed within a few pages. Although the author modestly denies any claim to the title of philosopher or artist, she displays the powers of both. Starting from solid metaphysical principles based on human nature itself, she proceeds to her conclusions with unswerving logic. In her analysis of the present decadent state of culture she proves herself a keen psychologist. At first glance the

absence of chapter headings appears a bit disconcerting. But upon closer acquaintance we grow to like the plan and in the end we are convinced that their presence would have hindered rather than helped the lively continuity of the theme. This essay on the unity of art deserves more than one reading, much praise, and a great deal of reflection. S.D.

The Believer's Christ. By Ludwig Koesters, S.J. Translated from the German by Joseph W. Grunder. 416 pp. Herder, St. Louis, \$3.25.

This fine apologetic work is not a life of Christ but rather a life-size likeness of Him as He is seen by those who recognize His claims to a Divine Nature and Personality. The most piercing critical scrutiny of nineteen centuries has searched in vain to discover a flaw in this true picture of Christ. Every attack on His Divinity has failed and left unshaken the foundations of faith in the God-Man, the believer's Christ.

In his opening chapter Father Koesters shows that the question of Christ's Divinity must always split the world into two camps because it is a problem on which there is no possibility of compromise. Proceeding then to the facts and proofs that will determine the problem's solution, he demonstrates that Christianity's acceptance of the Saviour as true God as well as true Man has been constant and unchanging from Apostolic times; that faith in Christ is founded on a solid rational and historical basis; that, in a word, those who adore Christ are rendering "a reasonable service." Since no one cardinal point in Catholic teaching can be fully explained or rightly understood unless it is seen in its relation to the whole body of doctrine, there is given in the course of this volume a view of all the Christian truths that revolve about the Divinity of Christ as about a centre. The last two chapters are an excellent summary of Catholic dogmatic and moral teaching with regard to the mystery of Christ and its meaning in the life of the faithful.

The author presents a concise survey of many errors and opinions that would make Christ anything from a mere man of genius to a maniac or an imposter; but the greater stress is laid on the positive evidence for the truth of Christ's claims. Each chapter reveals a vast erudition. However, readers who are accustomed to quickly shelving books that bristle with footnotes will find in the text of this volume nothing like the dry dust that gathers on others less pleasantly readable. We hope it is true, as the author states (p. 3), that among non-Catholic Christians "a great majority have preserved faith in the Divinity of Christ"; but we wonder. Father Koesters' complete re-

jection of the Holy Shroud of Turin is unjustified in the light of findings much more recent than those he invokes (p. 354). The question of its genuineness is still, at the very least, an open one, not to say settled in the relic's favor.

"The world has indeed fallen upon evil days," the author says (p. 82), "and no lasting change for the better can be hoped for until men find their way back to Christ—not to the Christ of abstraction, not to a half-Christ, not to a Christ fashioned according to the whims of the critics but to the Christ of Christian teaching, to the whole Christ, to the living Christ of traditional faith, to the Christ whom our fathers worshipped." This study of "the whole Christ" will strengthen the believers in their love of the Redeemer and help them to grow in faithful acceptance of His word. Those who have not yet found their way back to the Christ of Catholic teaching have here the able guidance and instruction that will help them to believe that Jesus is the Son of God and that believing they may have life in His name.

A.O.C.

Autobiography with Letters. By William Lyon Phelps. 986 pp. Oxford University Press, New York. \$3.75.

St. John Ervine wrote to William Lyon Phelps, "It is a comic reflection that one has to be an ordinary person to recognize variety of genius or see more than one point of view." The application might have been made specifically to Phelps and widened to include the recognition of non-genius as well; for all his life the beloved professor has appreciated the efforts of the genius and less fortunate creatures and has loved both ardently. Both the discovery and execution of this success-formula were painless. Mr. Phelps has played the hero-worshipper gladly and says at the outset that his autobiography would never have been written had he not been able to include a large number of letters "from persons more important than the author."

The life that flows through this book, through nearly a thousand pages, is like that of the river from which Professor Phelps' State takes its name. It is a very long, nourishing stream, not spectacular but of an individual charm. As Mr. Phelps writes it, the story is in lively accord with his life, amiable, wandering and broad enough to detail uncountable likes. The dislikes are negligible. Few of the crises that arise in any life find space, but Mr. Phelps does tell of the severe disappointment he experienced on being rejected by the faculty of Yale for a professorship. Fear of losing his eyesight was an even greater sorrow, though his greatest suffering probably came from the hostility he met with in opposing war from 1914 till 1918. (The

death of Mrs. Phelps came after the autobiography had gone to press).

The men and women who basked in the warmth of Mr. Phelps' admiration often became his intimate friends. Whenever the eager enthusiast visited literary shrines and sanctuaries of fine living he brought home the seeds of lasting intimacy with interesting people. Descendants or associates sometimes substituted valuably for first hand acquaintances, as Barrett Browning for his mother Elizabeth Barrett Browning; but a more important contemporaneous circle of friends than Mr. Phelps' would be hard to find. Recollections of men like Mark Twain and James Whitcomb Riley, of personalities like Mrs. Patrick Campbell, Gene Tunney and Helen Wills, form a large part of Professor Phelps' story.

Professor, critic, essayist, lecturer and preacher, Mr. Phelps has turned his face to many fields. He appears in all roles here. He writes easily and in the light, informal style that he has adopted from classroom to pulpit. From these pages there arises true to life the "Billy" Phelps known to thousands, a man who needed only a medium of communication to make himself one of the outstanding figures of his time. What he has done to brighten the American scene is in no way lessened by the fact that he has enjoyed doing it. Q.S.

Early Catholic Americana. By Wilfred Parsons, S.J. 282 pp. Macmillan, New York. \$10.

Although several attempts, previous to that of Father Parsons, had been made to complete and correct the *Bibliographia Catholica Americana* of Father Joseph Finotti, which was published in 1872, none had been successful. Two years ago Father Parsons, the director of the Riggs Memorial Library at Georgetown University, began the work anew. The present volume is the fruit of that labor.

The method employed was a simple but thorough one. Father Parsons compiled a catalogue of the Riggs Memorial Library listing "(a) the titles in that library listed by Finotti (251); (b) the titles unknown to Finotti (48); and (c) those listed by Finotti not in the Riggs (44)." Sending this list to the important librarians in the country, Father Parsons requested that they add all pertinent works which were in their possession. At the same time he extended the closing date from the 1821 of Finotti to 1830. The result is a catalogue which lists 1,119 Catholic items published in the United States before 1831, 595 of which were printed previous to 1821, which is 300 more than Finotti lists.

The indexing follows a chronological sequence. Under each

successive year Father Parsons has listed the author and the title, along with the name of the printer, place, and date of publication of each item. Then he indicates the size of the work and the libraries which possess copies.

In response to Father Parsons request for suggestions and corrections this reviewer would advise that a future edition give a key to the symbols which designate the locations of copies of the items listed. Although these symbols are known to most librarians, they are enigmas for many historical researchers. In way of correction it might be pointed out that Luis de Granada (item 1061) was a Dominican; that Felix and not Francis was the middle name of Simon Gallagher (page 272) and that he was a secular priest of Charles-town, S. C. and not a Franciscan; and that Francis Antoninus Fleming (item 105) was a Dominican.

Father Parsons has edited a work which will win from librarians and research workers their sincere thanks and appreciation. There has long been a need for such a book as his, especially in these days when Catholic scholars are trying to make the early history of the Church in America better known and more sympathetically understood.

V.M.

Beyond Politics. By Christopher Dawson. 136 pp. Sheed & Ward, New York. \$1.50.

Four years ago, in *Religion and the Modern State*, Christopher Dawson predicted that the totalitarian trend in government would soon prove a vital concern to the democracies. Events of the past few years have verified the accuracy of that prediction. The swiftly changing social structure of the world has been paralleled by drastic alterations in governmental forms. The democracies, Great Britain and the United States among them, have been forced to assume responsibility for the maintenance and smooth functioning of the economic machine; their very continuance in existence has demanded a more unified economic control. It is in the profound influence on social activities, inevitably arising from the planned organization and centralized control of the economic system, that Dawson sees an inherent danger—the degradation of human dignity.

Through the dispassionate eyes of the trained observer, the author views the successes and shortcomings of the dictator states as salutary portents of democracy's future. Russia, Germany and Italy have been first to recognize and to act upon the need of society for some form of social control in the economic order and some form of social discipline in the world of culture—a culture subordinated

largely to the monetary aims of leaders in the press, radio, and film industries. But the material gains of these nations have been vitiated by the "original sin" of all totalitarian states to date—"the invasion of the human soul by the hand of power." This is the evil of which Dawson would warn the democracies; he deems it imperative that the best elements in the traditional democratic culture be retained—those principles of personal honor and individual responsibility which respect the dignity of man and are the true basis of all human society. For he maintains that the transformation of the economic and political machine into the organ of a free and living community must come from within by a change of spirit; the body politic will not rally sufficiently to the artificial stimulus of pride of blood or of race.

Beyond Politics presents a carefully reasoned analysis of the role that the Church and the individual Christian may be expected to fill in this transformation of society; its sound logic is a welcome relief in the present wave of war hysteria and mass propaganda. It advocates no idealistic return to an outmoded feudal system, no discreet withdrawal to the Church of the Catacombs, but an intelligent adaptation of Christianity to the needs of the age, an adaptation that involves no slightest sacrifice of Christian principles. For Dawson sees the religion of the Christian, confined no longer to the inner world of individual conscience, but breaking the artificial barriers separating religion from life and permeating the community with its spiritual energies. He sees the Church "not as a competitor of the State in social action but finding new social means of expression for its spiritual action, . . . bringing every side of human existence and every human activity into contact with its sources of supernatural life." Yet he does not look for a Christian Utopia. He reminds those tempted to despair by the failure of Christian ideals to work out in practice that the Christian order is a supernatural order, that there is no reason to believe Christian principles will work out in practice as simply as a political system. He reaffirms the Christian belief in the spiritual purpose of history; a belief that views the apparently fortuitous events of world history as part of the Providence of God; a belief that bids the Christian to live again the life of seeming contradiction and defeat that was Christ's. F.W.

Religion Teaching and Practice. By Rudolph Bandas. 232 pp. Wagner, New York. \$1.50.

Religious Instruction and Education. By Rudolph Bandas, James Baierl, and Joseph Collins, S.S. 264 pp. Wagner, New York, \$2.50.

The Systematic Teaching of Religion. By A. N. Fuerst. 507 pp. Benziger, New York. \$3.50.

Catechization began with the Proto-catechist, Christ, and was continued by the Apostles and those who have followed in their authority. Saints and scholars of all ages have spent their energies and talents in the transmission of the divine riches of the Christian religion. Today, this sublime and life-giving work has been developed into a science by those who have arrived at a realization and appreciation of this apostolic duty.

Father Bandas, by his *Religion Teaching and Practice* and *Religious Instruction and Education*, the second being written in collaboration with Father James Baierl and Father Joseph Collins, S.S., has aided most beneficially in this formation. Both books offer a wealth of information and sound instruction for the advancement and fruitful success of catechetics.

The first work is a scholarly treatment of all the essentials necessary for the effective fulfillment of the work of catechization. The requirements of the teacher, the selection of a suitable catechism, and the methods most productive of good results are developed with a thoroughness that will encourage and facilitate the accomplishment of this sacred obligation. Pastors, religious, and lay-teachers are further introduced to new and more scientific avenues of catechetical endeavor through the chapters devoted to the Confraternity of Christian Doctrine, home visitors, school year and vacation school instruction, and the instruction of students in public schools and colleges.

The second and larger work presents a more detailed enumeration of the contents of catechization, the methods that can be used, and a treatment of special catechetics. Bible and Church History, liturgy, prayer, music, the relation of religion to the secular branches of learning are all effectively suggested to promote the end of catechetics. The authors then offer an examination of the methods which have been successfully employed in catechization. Famous catechists such as John Gerson, Abbé Claude Fleury, Bishop Fénelon and methods such as that of St. Sulpice, the Munich, Montessori, and "Sower" propose a variety of instruction suitable to supply the particular demands of any locality and circumstance. Finally, the role proper to the catechist, his adjustment to the individual differences of the students, and the relation of Holy Communion, Confession, and Confirmation with catechetics are discussed.

Father Fuerst's serious consideration of catechization has added to the field another enthusiastic and authoritative work, *The Systematic Teaching of Religion*. The author reveals the expansive scope

of catechetics that would paralyze with fear him who would be satisfied solely with a parrot's recitation of the catechism. The history and purpose of catechetics, along with a consideration of the spiritual and moral development of the child, serves as a foundation for the understanding and appreciation of the second and third sections of the work which regard the spiritual care of the pre-school and school child. The section which is devoted to the spiritual life of the school child is a detailed explanation of the channels of grace which produce and nourish this life. The importance of the matter treated here alone suffices to challenge the responsibility of the catechist. Throughout the work a bibliography is listed after each chapter to supply the teacher with further and more comprehensive material for particular subjects.

S.J.

How Firm A Foundation. By Willis Dwight Nutting. 174 pp. Sheed & Ward, New York. \$1.75.

Mr. Nutting's work is a well written reply to the oft repeated statement that a Catholic must experience profound intellectual difficulty in maintaining his position after devoting serious study to the works of modern philosophy. A student of philosophy for some years at the University of Iowa, the author became convinced that far from weakening his traditional belief, modern philosophy, because of the shallowness of its foundation, only strengthened it. This was especially true of the arguments proposed against the existence of the supernatural.

To evaluate the basis for this modern rejection of the supernatural, Mr. Nutting probes deeply into the principles of Cartesianism, the matrix of current thought. Examining the method of Descartes, the author makes clear that its principles are three in number: everything that can be possibly doubted must be rejected as false; only that which can be proved with a certainty akin to the certitude of mathematics can be considered to be beyond doubt and therefore can be accepted as true; the consciousness of self and its ideas forms the fundamental certainty from which the discovery of further truth can proceed. In a style that is popular, always lucid, and sometimes pleasingly ironic, Mr. Nutting anatomizes each principle, demonstrates its fundamental absurdity, and shows the part it has played in the rejection of the supernatural.

Following this there is a study of the modern attitude towards miracles, especially those of the Gospels. With an unrelenting logic the author demonstrates the incompetence of science and its method in the presence of the miraculous. The method of science consists

in an examination of repeated processes to find the causal relation between the events observed. But a miracle is a unique happening: it can not be repeatedly performed and analyzed. In a word, the method of science is useless as a criterion for the existence of the miraculous. The only worthy standard is the historical method—the examination of trustworthy witnesses and their testimony.

Mr. Nutting's work answers a long felt need in Catholic thought. There have been many books written by Catholics which have exposed the fallacies of modern thought but there are few or none which have given a popular exposition of the fundamental principles of that thought. Hence for the Catholic who would have an understanding of the basis of modern disbelief and for the student who desires a ready handbook of counter-attack to the alluring arguments of present day intellectuals, Mr. Nutting's book is invaluable. V.M.

The Happy Life. By Aurelius Augustine. Translated and Annotated by Ludwig Schopp. 152 pp. Herder, St. Louis. \$1.50.

St. Augustine On Eternal Life. By D. J. Leahy. 122 pp. Benziger, New York. \$1.50.

According to the plan of Divine Providence, great men are sometimes allowed temporary failures in their labors, so that like the prodigal son of the Gospel story they may rise up again, refreshed and strengthened by humility, to a more successful conclusion. St. Augustine was one of the truly great men of history and his early life unfolds a story of miserable failures till at last he betakes himself to the home of his Father. There, and there alone, did this seeker of truth realize that he had found the key to his desires. Like the woman in the Gospel who had found her lost coin, he wasted no time in making known his discovery and inviting his friends to share his joy with him.

The Happy Life was written while Augustine was preparing himself for Baptism at the hands of his friend and patron, St. Ambrose. It is filled with the exuberant spirit that follows upon a remarkable discovery. *The Happy Life* follows the form of dialogue and has about it a most refreshing cheerfulness that evidences a sense of philosophic leisure and security. Beginning with the fundamental philosophical concepts of life, St. Augustine advances step by step to that which truly constitutes a happy life. One by one the pagan solutions to this problem are discarded until at last there remains but one answer: the possession of the full measure of wisdom which is God Himself can alone make a man happy. It may be said that this little work marks the final and definite break with the pagan sys-

tems to which St. Augustine had aligned himself in the past. The characters in the discussion express themselves freely and often with a banter that adds enjoyment as well as profit to the work.

Dr. Schopp, an ardent disciple of St. Augustine, has further enhanced this book by a very fine introduction and clear annotations. For those who will appreciate the precise and succinct beauty of the original, the Latin text is given with the translation.

Augustine, the Christian, could not long remain merely a philosopher. Theological inquiry was as much a part of his life as a Christian as philosophical speculation had been when he was the prodigal son. It is perhaps a little disappointing to discover that out of the multitudinous works that flowed from St. Augustine's prolific pen, there is no special work dealing completely with the end and reward of Christian life, the eternal life. Unlike St. Thomas and the later theologians it was not his custom to treat subjects in the exhaustive and systematic manner. He contented himself with the refutation of current errors and the clearing up of current doubts. But this does not mean that the subject of eternal life passed unnoticed. From the many works of Augustine, Dr. Leahy has collected and arranged in orderly fashion all that the great African held concerning the many problems related to man's life after death. The relation of the beatific vision to the intellect, will, senses and the body are clearly set forth in Augustine's own words. St. Augustine's views regarding the time of this reward, whether it will be conferred at death or at the general resurrection, are carefully analyzed. The results show Augustine in a favorable light when compared with the later developments in this controversy. Dr. Leahy has fulfilled a great need of our day in supplying a clear and understandable treasure chest of information on the life to come. This is a scholarly work done in an extremely interesting and readable style.

Both these works enjoy in common the distinction of having presented still another light towards understanding more clearly the great African Doctor. They are welcome additions to Augustiniana and should be assured of a fine reception by all. U.F.

The Portugal of Salazar. By Michael Derrick. 168 pp. Champion Books, New York. \$2.00.

A unique experiment has dictated astonishing history in Portugal during the last decade. In the wild scramble to censure or praise more prominent ideologies, the little country in the Iberian peninsula has been somewhat overlooked. The Portugal of Salazar is rather thankful for this. For almost a quarter of a century prior to 1928

she had received altogether too much attention from liberalistic freemasonry. Her government was a constitutional tyranny "administered before Salazar in the very short-sighted interests of an oligarchy."

When a military junta seized power in 1926, General Carmona demanded the "re-formation of the political structure of the nation." The professor of political economy in the University of Coimbra was called to form the new state. It was only when absolute discretion was granted to him that Dr. Salazar accepted the responsibility two years later. The career of a beneficent dictator began; economic improvement without parallel commenced. This was due to a shy, independent man with a highly developed distaste for publicity. He is the necessary foundation on whom Mr. Derrick has built his account of the nature and progress of Portugal as a Christian and Corporate State untainted with totalitarianism. The principles on which it is built are described and rightfully catalogued as Christian and democratic. More, the resurrection of the historical Portugal is vindicated after years of foreign liberalism.

The author draws generously from Salazar's utterances and the Constitution he inspired. Mr. Derrick himself gives us a precise view of the coordinated whole. Thus, we quickly understand that in Salazar's Portugal there is a primalial deference to the natural and moral law and a fundamental acknowledgment of Christian concepts. The Portuguese corporative state is to grow from the people and be built on the family. It is a Distributist and not a Fascist state, a *corporatisme d'association* and not a *corporatisme d'etat*. The aim is a state essentially Christian and essentially Portuguese. The nation is an organic whole organized by means of corporations or "bodies representing the different phases of its life."

The present Portuguese system is a demonstration of Catholic political philosophy and of the Papal encyclicals in practice. The application is a slow process of experiment but Salazar has proved its feasibility. He has broken with nineteenth century liberalism and produced the *Estado Novo*, a Christian state with a Christian leader guiding a Christian people. As the work of Salazar has progressed, so will our understanding of his Portugal through the medium of Mr. Derrick's admirable treatise.

R.G.

History of the Dogma of the Trinity. Vol. I. By Jules Lebreton, S.J. Translated from the French by Algar Thorold. 450 pp. Benziger, New York. \$4.50.

When Père Lebreton first published his work on the Trinity in the early months of 1910, it was proclaimed as one of the most com-

plete historical studies on the dogma of the Trinity that had appeared. After going through eight French editions, this study has been translated into English by Algar Thorold. The first volume of this translation which has just been finished is concerned only with the origins of the dogma, the analysis of the dogma itself being left to a second volume.

The first section of the book is a study of pagan mythologies and of Hellenic speculation on the Logos and the Spirit. Because many historians of the nineteenth and twentieth centuries have tried to find the seeds of the Christian dogma of the Trinity in these pagan teachings, Père Lebreton examines the intrinsic significance of the pagan doctrines and shows that the mystery of the Trinity is not to be found there. Then too, as the author maintains, a knowledge of the pertinent pagan conceptions is necessary for a study of the Trinity if one would appreciate the arguments of the new Christian converts from paganism who often used ancient terms, especially Logos and Spirit, with new meanings undreamed of by their pagan masters in philosophy. Passing from paganism to Judaism, the author, in the second section of the work, analyzes the Jewish notions of God, the Word, the Messiah, and the Spirit, and shows how each was a preparation for the Christian revelation that was to follow. This section is further enhanced by a lengthy study of Alexandrian Judaism and its most important exegete, Philo. Père Lebreton demonstrates that those who would find in the Philonian Logos the antecedents of the Christian Trinity fail to realize that Philo's Logos was never thought of as a person and was called God, as Philo admits, only by an abuse of the term. The final section portrays the discreet and gradual unfolding of the new dogma as found in the Synoptics, the writings of St. John, and the epistles of St. Paul. The centre of the new revelation is the mystery of the Son of God from whose teaching the Christians received a clearer knowledge of the Father and a belief in the Holy Ghost.

The efforts of the translator to give a readable and accurate version of the original have met with a high degree of success. The bibliographies and notes are exhaustive, yet are by no means padded. In the original French Père Lebreton quoted excerpts from the inspired books, not from the Latin of the Vulgate, but from the original texts transcribed or directly translated. But the translator has used the Douay version for most of the texts. This means that a few of Père Lebreton's arguments lose something of their force; but this in no way mars the general excellence of this important work.

V.M.

DIGEST OF RECENT BOOKS

Hilaire Belloc's *Sonnets and Verses* are sufficiently recommended by the name of their author. Appearing now in a new edition, they include many old favorites and several hitherto unpublished favorites-to-be. Thirty-eight sonnets, a number of other poems in varied moods and meters, songs, ballads and epigrams make up the contents of this fine collection. The book is brought to a masterly completion with a long "Heroic Poem in Praise of Wine." As in all this great writer's work, strength and conviction are dominant in these pages—strength now displayed in wrathful hammer blows as in "Lines to a Don," now in the manly tenderness of "Noel," now in the prayerful earnestness of the "Ballade to Our Lady of Czeszochowa." Alternately thought-provoking and smile-provoking, this volume reveals the versatility, originality, and truly Catholic universality of interest that have made Hilaire Belloc the greatest of living Catholic writers. (Sheed & Ward, N. Y. \$2.50).

Anyone who would take flight from the stern realities of our times would do well to read Doran Hurley's latest literary effort *Herself: Mrs. Patrick Crowley*. Once begun, war, famine, or pestilence will seem inconsequential until the story has been completed. That is the fact. Yet to give the reason for the fact is very difficult. Some do come to mind: it might be Mr. Hurley's unusual gift of seeing so much in simple life and his genius for translating it into the written word; it might be the characteristic Irish capacity of the author for formulating fantastic stories in his fertile brain; it might be the up-to-date theme of the tale with its reference to sweepstakes, musical comedy, Al. Smith, Easter parades, Communist meetings; it might be due to the fact that every one knows a Mrs. Crowley—and it might not be any of these reasons. But the fact remains if you take this book in hand you will not put it down unfinished. (Longmans, Green, N. Y. \$2.00).

Father John O'Brien, of the University of Illinois, treats of many modern problems in a recent work, *Religion in a Changing World*. A reprint of much that has previously appeared in article and pamphlet form, the work examines the relation of religion to science, war, and society. The problems of God and evolution, psychiatry and the confessional, the mystery of suffering, the menace of a future war, and the havoc wrought by commercialized vice are among the interesting and timely subjects treated by the author. (Our Sunday Visitor Press, Huntington, Ind.).

Sister M. Claudia Carlen, I.H.M., of Marygrove College in Detroit, has given signal aid to the development of Catholic thought by her compilation of *A Guide to the Encyclicals of the Roman Pontiffs from Leo XIII to the Present Day*. The end of the work, so successfully achieved, is to provide a list of the encyclicals issued during the last four pontificates and to guide the interested to the various books, magazines, etc., where they can be found. Not only are the sources containing the texts themselves pointed out, but the author also indicates where extracts and commentaries are to be had. Under the heading of "Collections" we find enumerated the general collections and then the more particular ones containing the encyclicals issued by each of the four popes. In the body of the book are listed the encyclicals in chronological sequence, and sources are noted for the original texts as well as for the languages into which the texts have been translated. For each encyclical there are references for extracts, summaries and commentaries. It is truly stated that the "chronological index, Latin title index, and general subject index. . . facilitate an approach to the encyclicals from various angles." This is a necessary and fundamental guide for those who are anxious to understand the doc-

trines of the Papal decrees in their entirety. (H. W. Wilson Co., N. Y. \$2.00).

Catholics and Scholars is a symposium on the important question of Catholic scholarship which has been edited by Father John A. O'Brien of the University of Illinois. The purpose of this timely work is to show the means necessary for the production of Catholic scholars in the fields of science, literature, and culture. Among the authors of the essays are such leaders as Fathers John M. Cooper, Daniel Lord and William Bergin, together with Doctors Jerome Kerwin, Hugh Taylor, and George Sperti. (Our Sunday Visitor Press, Huntington, Ind.).

In an important new volume, **A Better Rural Life**, Edgar Schmiedeler, O.S.B., treats in a comprehensive way the relations of the Catholic Church with American farmers and points out the effective methods of utilizing the opportunity waiting Catholicism in rural districts. A recognized authority on this subject, Father Schmiedeler discusses the rural home, school and church, various government agencies and a number of social and cultural activities. The work is written in an interesting style and contains a wealth of information for rural pastors. (Wagner, N. Y. \$2.75).

When the terrific din in favor of "Loyalist" Spain and the character of those creating it made Merwin K. Hart suspect propaganda, he decided to investigate. The result was a trip to the country then rent by fratricidal strife. Now we have the fruits of that journey in **America Look at Spain**. After a short resumé of Spanish history, the oft repeated accusation of Nationalist atrocities is completely refuted while less publicized communist outrages are laid bare. The constructive social welfare and housing plans of the new Spain are lucidly explained. As a link between Spain and America the author indicates a similarity between atrocities and propaganda in the two countries. The same forces that racked Spain are now gaining ascendancy here. We must act quickly and energetically if America is to be saved. Private enterprise must be freed, public spending curbed and entanglement in foreign wars avoided. The alternative is a repetition of the horrors of Spain here in the United States. (Kenedy, N. Y. \$2.50).

A volume of unusual value for study clubs and classroom work, **The Modern Social and Economic Order**, has a message of vital interest to every American Catholic. In this symposium of articles written by nineteen clerical and lay authorities on problems that afflict our time, the true Christian philosophy of life is shown to be the best, safest, and only sure guide for a distracted world. Such competent authors as Msgr. Sheen, and Father James Gillis, C.S.P., bare the true pictures of Communism, Fascism, and Nazism. Msgrs. Haas and John A. Ryan treat of labor problems, William Green and Homer Martin set forth the A.F.of L. and C.I.O. viewpoints. An unfortunate printer's error (Appendix, question and answer 8 on page 19) attributes to Father Coughlin a position regarding medieval Jewry which his article expressly repudiates. (Sunday Visitor Press, Huntington, Ind. Cloth, \$0.50; paper, \$1.00).

The radio has been put to many different uses but none better than the one which Suzanne and Cita Malard have found for it in **Radio Reporter in Jerusalem**. A young radio reporter suddenly finds himself in Jerusalem during the first Holy Week and quite naturally gives a complete broadcast of the happenings of those epic days. The microphone carries the voices of Christ, the priests, Pilate—in fact all who had a part in the Crucifixion. The result is a radio drama of unusual interest which recalls the passion of Our Lord with all the intensity and vividness, the realism and horror of that work of redemption. (Sheed & Ward, N. Y. \$1.50).

The use of imaginative letter writing has always been an apt vehicle for a writer who has a familiar style, a command of dialogue, and a di-

rectness of appeal. All these qualities are found in **By Post to Rome** by T. J. Sheridan, S.J. The work is a collection of father-to-son letters which take occasion to explain the father's conversion to Catholicism and answer his son's religious difficulties. Written in a style that is engaging and in a narrative that never falters, the work is a successful explanation of the fundamentals of the Catholic belief. (Kenedy, N. Y. \$1.35).

A new edition of **Casus Conscientiae** by Franciscus Ter Haar, C.S.S.R., has just been published. Dividing his work into two volumes, the author first examines the occasions of sin peculiar to our age; and, in the second volume, concerns himself with the remedies. By means of this division he discusses such problems as the attendance of Catholic students at non-Catholic schools, indecent books and shows, the dress of women, etc. Basing his answers upon the principles of St. Alphonsus and the accepted modern authors, Father Ter Haar proposes solutions which should be of invaluable aid to confessors. (Marietti, Turin. L. 12, ea.).

HISTORY: A clear and attractive picture of the saintly founder of the Order of Preachers is presented to us in **Saint Dominique** by Père Rambaud, O.P. This labor of filial love is so enhanced by the lively presentation and appreciation of the author that the ordinary well-known details of the holy patriarch's life glow anew. The chapters devoted to his virtues edify and charm while giving a clear insight into the ideals of St. Dominic. As a worthy complement to the life itself, there is an accurate illustration of the prolongation of the father in his sons through an indication of the salient characteristics of Dominican saints, blessed and eminent religious. It is a work that will truly give a finer knowledge of the Order of Preachers and its glorious founder. (Emmanuel Vitte, Paris, fr. 24).

Pius XII by Joseph Dinneen is the first full-length biography of the new Pontiff to be written. Although written in an engaging style, the work lacks perfection as a biography because of its lack of intimate knowledge and personal anecdotes; for most of the narrative is well known to those who followed the detailed news reports at the time of His Holiness' election. Then too, throughout the work there are a number of historical inaccuracies, especially in regard to Cardinal Merry del Val. Mr. Dinneen states (p. 24) that the Cardinal graduated from the North American College at Rome and was ordained in 1885, whereas he attended the Academia dei Nobili Ecclesiastici and was ordained in 1887. The author seems to agree (p. 34) with the opinion that the Cardinal's diplomatic career was a result of his father's intercession with Leo XIII. Forbes, in his life of Cardinal Merry del Val, makes it quite evident that Leo himself was the prime mover. Then too, it would be interesting to see the author's source for the statement (p. 103) that it was the practice of the late Pope to say his first mass of the day after midnight and his second after he arose at 7 A. M. (McBride, N. Y. \$2.50).

The Circle of Sanctity by Paul McCann is a new and very successful approach to the art of hagiography. The author first explains the nature of sanctity and the means used to acquire this union with God. Mortification, the role of the passions, the effects of grace and the sacraments are analyzed with explanations which are practical in character and then are further clarified with examples taken from the lives of the saints. The biographies of the saints which follow are grouped under different virtues: wisdom, poverty, obedience, humility, charity, and justice according as the lives typify the same virtue and according as the life of the first saint influenced that of the second. Under this interesting method the lives of Thomas Aquinas and Bellarmine, Francis of Assisi and Francis de Sales, Joan of Arc and Ignatius Loyola, Augustine and the Little Flower, Gregory the Great and Vincent de Paul are sketched in short and rapid narratives whose interest never lags. (Herder, St. Louis, \$2.50).

Basing his work upon the new edition of Butler's **Lives of the Saints**, Donald Attwater, one of the editors of that series, has compiled **A Dictionary of Saints**. The book is both a collection of short biographical sketches of the saints and blessed of the Roman calendar and an index to the new edition of the **Lives**. Each sketch contains the essential dates and facts of the saint or blessed, giving at the same time the reference to the more detailed biography appearing in Butler's **Lives**. (Kenedy, N. Y. \$2.75).

DEVOTIONAL: The prolific pens of Fathers Callan and McHugh of the Order of Preachers have produced innumerable works of unquestioned merit calculated to further God's kingdom upon earth. Their latest effort, **Our Lady's Rosary**, is no exception. A veritable encyclopedia of the Rosary condensed into 189 well-ordered and thought-laden pages, the work will win the universal acclaim of the clergy and laity, as its intrinsic worth demands. Opening with a brief description of vocal and mental prayer, the authors proceed to catalogue the Rosary as a combination of both. Then follows a detailed explanation of the Rosary itself—the prayers used, its history, the significance of its names, the correct method of saying it, and the advantages which accrue to its devotees. Particularly noteworthy is the section devoted to establishing the scriptural foundation and depicting the scene of each mystery. The complete text of the Mass of the Rosary, an extensive reference to pious practices associated with this popular prayer and a list of the principal indulgences attached to its recitation make this little volume invaluable for the lover of Our Lady's Psalter. (Kenedy, N. Y. \$0.35).

Adoro Te is a series of meditations on St. Thomas' hymn of the same name which has been translated from the French of Dom Eugene Vandeur, O. S. B., by Clara Morris Rumball. Taking each verse of the hymn, the author gives three or four pages of reflections upon it. The meditations are affective in character but are marked with a deep understanding of the spirit and doctrine of St. Thomas. This book should have a great interest for priests and religious. (Benziger, N. Y. \$1.75).

A new edition of the popular work of ascetical theology, **Self-Knowledge and Self-Discipline**, by the late Father B. W. Maturin has recently been issued. Since the spiritual life is a journey towards the Divine Life, all that impedes that journey must be intelligently attacked and successfully uprooted. With this thought in mind Father Maturin devoted the larger part of his work to a study of the evils that afflict the will, mind, senses, and body. These are obstacles that hinder progress in the life of the spirit. The author discusses the problems in detail and offers suggestion, which, if followed, will lead to a more intimate union with the Triune God. (St. Anthony Guild Press, Paterson. \$1.50).

Guide for Victim Souls of the Sacred Heart, compiled by Joseph Kreuter, O. S. B., is a compendium of the history, aim and motives of the the "Association of Victim Souls in Union with the Sacred Hearts of Jesus and Mary." The work outlines the purposes of the Association and then examines the different means used in achieving the end. Due to the interest that has been shown by the laity in the movement, this little volume will do much to aid priests in their work of guidance. (Benziger, N. Y. \$1.50).

Victory over Vice is a collection of seven radio discourses recently given by Msgr. Fulton Sheen over the Catholic Hour. Correlating each of the Seven Last Words to one of the seven capital sins, Msgr. Sheen examines each of the sins and shows how it is a pallbearer of the soul. This work has all the charm of thought and forcefulness of expression which have made Msgr. Sheen so effective in his work. (Kenedy, N. Y. \$1.00).

Beyond the Altar Rail has for its theme the Holy Sacrifice of the Mass.

Within its one hundred and six pages, Thomas H. Moore, S. J., presents a concise and clear explanation of the Unbloody Sacrifice of the Cross. After examining the notion of sacrifice in its more general aspects and noticing the insufficiencies of the sacrifices of the Old Law, the author carefully analyzes the important parts of the Mass, centering the whole discussion upon the supreme moment of the Consecration. Written in a pleasing manner this little work will be of great benefit both to clergy and laity. (Fordham Press, N. Y. \$1.25).

Of the many encyclicals written by the late Pius XI, perhaps there is none of more importance for the clergy than "The Catholic Priesthood." To enable priests to appreciate the treasures hidden away in the text of this encyclical, Gennaro Gamboni, S. J., has published **L'Enciclica ad Catholicos Sacerdotes**. Taking the text of the letter, section by section, the author exposes the richness and depth of the thought contained therein. The result is a volume of excellent meditations upon the Mass, the Eucharist, the work of preaching, and the divine office. (Marietti, Turin. L. 8).



ST. JOSEPH'S PROVINCE

Cloister Sympathy

The Fathers and Brothers of the Province of St. Joseph extend their sympathy to the Revs. H. J. McManus, J. F. McManus, G. D. Van Rooy and Bro. Thaddeus Lawton on the death of their fathers; to the Revs. H. C. Graham, T. C. McGowan and Bro. Quentin Shanley on the death of their mothers; to the Revs. T. M. McGlynn, J. A. Simones and J. J. Molloy on the death of their brothers; and to Bro. Valerian Lucier on the death of his grandmother.

Visitation

On March 17, the Very Rev. Thomas E. Garde, O.P., S.T.M., of Rome, Italy, titular Provincial of Lithuania and legate of the Most Rev. Martin Stanislaus Gillet, Master General of the Order of Preachers, arrived for a visitation of the Dominican Provinces in the United States. Father Garde, a member of the Irish Province, was ordained to the priesthood in Rome in 1910. In 1929 he was named socius to the master general and in this office he represents the English-speaking provinces of the Order. He has been a consulor of the Sacred Congregation of Rites since 1930. Father Garde officiated at the Holy Week services at the Dominican House of Studies, Washington, D.C. At St. Joseph's mother house, Adrian, Mich., he presided at a meeting of the mothers general of all the Dominican Third Order communities in the United States. He was also actively engaged, in Detroit, in the interests of the canonization cause of Blessed Martin de Porres, Negro Dominican laybrother.

Golden Jubilee

On April 12, the Rev. J. R. Higgins observed the golden jubilee of his ordination to the priesthood at a solemn high military Mass in the Church of St. Vincent Ferrer, New York. At the age of three he was brought to the United States by his parents from County Sligo, Ireland. As a missionary Father Higgins preached in all forty-eight States, as well as in Canada and Cuba. The jubilee Mass was sung by the Very Rev. J. A. Nowlen, who was assisted by the Very Rev. F. P. Nash and the Rev. J. R. Grace. The cadet corps of the Church's parochial school attended in uniform. The Very Rev. W. G. Moran, pastor of the Church of St. Antoninus, Newark, related the highlights of Father Higgin's life.

Ad Multos Annos

The following Fathers are observing the silver anniversary of their ordination to the priesthood: the Revs. W. R. Bonniwell, J. A. Byrnes, J. T. Fitzgerald, E. L. Phillips and W. D. Sullivan.

Other Activities

The Rev. H. L. Martin, a former pastor of St. Patrick's Church, Columbus, Ohio, a Missionary, and formerly a member of Aquinas College faculty, has been appointed the pastor of Holy Trinity Church, Somerset, Ohio. He succeeds the Rev. J. B. Kircher, who is seriously ill.

In a communication from Vatican City, recently received at Aquinas College High School, Pope Pius XII granted his Apostolic Blessing to the students and faculty of the school. The greeting from the Pope came in

acknowledgment of prayers and Communion offered for him on the feast of St. Thomas Aquinas, March 7, following his election as Pontiff.

The Rev. J. J. McLarney, President of Aquinas College, began a new series of addresses on the "Catholic Hour" Sunday, April 23. Topics in the series are as follows: April 23, "The Holy Spirit, Our God;" April 30, "The Holy Spirit, Our Guest;" May 7, "The Holy Spirit, Our Guide;" May 14, "The Holy Spirit, Our Strength;" May 21, "The Holy Spirit, Our Peace."

The Very Rev. E. G. Fitzgerald delivered the eulogy for the late Pope Pius XI during the requiem Mass celebrated on board the liner "Rex" en route to Naples, bearing His Eminence, George Cardinal Mundelein, Archbishop of Chicago, and Dennis Cardinal Dougherty, Archbishop of Philadelphia.

The following Fathers participated in the Thirty-sixth Annual Meeting of the National Catholic Educational Association, held at the Catholic University of America, April 12, 13, and 14, in Washington, D. C.: the Revs. Leo C. Gainor, Bernardine B. Myers, Daniel M. Galliher, and the Rev. Ignatius Smith.

At a meeting of the Catholic Association for International Peace held in Washington, D.C., April 10 and 11, the Rev. James M. Egan discussed the recognition of human rights on an international and national scale in his paper on "An International Bill of Rights."

China Bound

On April 1, the Rev. James L. Devine, of Pittsburgh, and the Rev. Bernard G. Schneider, of Lansing, Mich., sailed from Vancouver, B. C., to join their Dominican brethren on the Chinese Missions. The Dominican Mission in China was recently raised to the rank of a Prefecture Apostolic by the Holy See with the Rt. Rev. Michael A. O'Connor, O.P., its first Perfect Apostolic.

Orders and Ordination

On April 20, the following Brothers were ordained to the Diaconate and on May 17 the same were raised to the priesthood by the Most Reverend James J. Hartley, D.D., Bishop of Columbus, at St. Joseph's Priory, Somerset, Ohio: Dominic Nealy, Paul Doyle, Charles O'Connell, Richard McAvey, Anthony Norton, Miles Bond, John Francis Connell, Henry O'Callahan, Michael James Clancy, James Sullivan, Stephen McCormack, Laurence Creahan, Reginald Herlihy, John Dominic Skalko, Gerald Crombie, Vincent Ferrer Clancy, Edmund Connolly, Martin McDonald, Peter Farrell, Ignatius McGuinness, Boniface Halton, Ferrer Smith, Bonaventure Crowley, Henry Suso Hamel, Nicholas Hamilton, Berchmans Finin, Kieran O'Regan, Louis Bertrand Hanley, George Holl, Bernardine Quirk, Justin Rourke, Joachim Murphy, Thomas A'Kempis Eulberg, Walter Hackett and Humbert Callan.

The following Brothers were ordained to the sub-diaconate by the Most Reverend John M. McNamara, D.D., Auxiliary Bishop of Baltimore, at the Shrine of the Immaculate Conception, Washington, D. C., on May 28: Jerome Jurasko, John Malley, Angelus O'Donnell, Brendan Connaughton, Arthur O'Connell, Fabian Whittaker, Donald Sullivan, Hugh Halton, Urban Fay, Antoninus Ryan, Stanislaus Dillon, Cyril Burke, Sebastian Jörn, Sylvester Dorsey, Benedict Thomas, Quentin Shanley, Thomas Chang, Hilary Kaufman, Raphael Gallagher, Vincent Martin and Robert Auth.

St. Jude

The tenth annual solemn novena in honor of St. Jude Thaddeus, "Patron of Difficult Cases," opened in St. Pius Church May 1 and terminated May 9. The novena was dedicated to Our Blessed Mother and was in preparation for Mother's

Day. The sermons at the services were delivered by the Rev. H. C. Boyd and the Rev. J. C. Connolly.

Blessed Martin

On May 10-18 the Revs. F. N. Georges and R. E. Vahey conducted a novena in honor of Blessed Martin de Porres at the Blue Chapel, Union City, N. J. A benefit program was rendered by the Blessed Martin Choral Guild, May 21, for the Dominican Sisters at the Blue Chapel. The Rev. F. N. Georges was speaker at an Interracial Meeting held at Albertus Magnus College, New Haven, Conn., in March.

Third Order

Regional meetings of the Third Order were held at Sacred Heart Church, Jersey City, N. J., April 16, with the Rev. R. E. Vahey as preacher; Providence College, Providence, R. I., April 23, with the Rev. A. P. Regan as preacher and at St. Catherine of Siena Church, New York City, April 30, the Rev. E. J. O'Toole preaching.

Blackfriars

Father Urban Nagle, the Director-General of the Guild reports that interest in the Guild is increasing to the extent that the Guild will number about twenty-five chapters by June.

Rochester, New York, will be the site for the annual convention of the Guild on June 23 and 24.

An inter-chapter magazine, **Encore**, under the joint editorship of Father Urban Nagle and Brendan Larnen, is being published bi-monthly. The first issue appeared in March.

Paris

The Holy See has conferred the dignity of titular archimandrite on Father Dumont, O.P., superior of the Dominican Centre of Russian studies ("Istina") at Paris.

Puerto Rico

Restoration of one of the pioneer edifices in Puerto Rico, the historic Dominican Convent erected at San Juan more than 300 years ago, has just been completed by the United States government. The building, which is now the property of the War Department, is being used for military purposes.

Philippines

The Very Rev. Silvestre Sancho, O.P., Rector of the Pontifical University of St. Tomas, Manila, has recently departed for Spain and Rome, bearing vestments and burses destined for parishes and churches in devastated regions of Spain. The vestments are tokens of love from the Philippines to "Mother Spain," having been made by college girls and alumnae of Catholic academies. It is believed that the altar sets will satisfy the need of no less than 150 churches and chapels.

SISTERS' CHRONICLE

St. Catherine's Hospital, Kenosha, Wis.

On the feast of the Annunciation, Mother Mary Antoninus observed her golden jubilee. The Rev. Hubert Van Meer celebrated the jubilee Mass, assisted by Fathers Thomey and Budde.

Sister M. Gabriel died on April 29. May she rest in peace!

Congregation of the Most Holy Rosary, Sinsinawa, Wis.

Eighteen American students of the Institute des Hautes Etudes, Fribourg, Switzerland, chaperoned by three Sinsinawa Sisters, attended the

coronation services of His Holiness, Pius XII, in St. Peter's on March 12.

The Rev. E. S. Murray, O.P. is the newly appointed chaplain of Saint Clara Convent.

Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.

The Most Rev. James Kearney, D.D., Bishop of Rochester, N. Y., was a recent visitor at the Mount.

On April 2, the Rev. R. E. Vahey, O.P., organized a Tertiary Chapter of St. Dominic at Mt. St. Mary's.

His Excellency, Bishop Paul Yu Pin, D.D., of Nanking, China, gave a lecture recently on the Church in China.

Sister Louis Marie Kiley died on March 6 in the fifteenth year of her religious profession. Sister Agnes Rose Ponce de Leon passed to her eternal reward in the thirty-second year of her religious profession. May they rest in peace!

Albertus Magnus College, New Haven, Conn.

On April 27, Emmet Lavery gave a lecture on "Catholic Tradition in the Theatre."

Dr. Otto Von Simson gave a lecture on "Christian Art" on May 7.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

Among the spring publications of Sheed & Ward is a book written by Sister Mary Alma of Maryknoll, and published under her pen name, Marie Fischer.

Siena Heights College, Adrian, Mich.

The Sisters of St. Dominic, of St. Joseph College, Adrian, Michigan, announce that articles of incorporation have been filed, changing the name of the institution which will hereafter be known as Siena Heights College. The change of name involves no change in policy, administration, or faculty, but was made solely as a matter of expediency. The fact that the motherhouse, the college and the academy bore the name of St. Joseph tended to create much confusion. The academy will continue to operate under the name of St. Joseph.

Mother Mary Gerald was hostess to the Mothers General and companions at the Annual Conference of Dominican Mothers General in Archangelus Hall at a three day meeting under the direction of the Very Reverend Thomas E. Garde, O.P., assistant to the Master General.

Representatives assembled from San Rafael, California, Newburgh, N. Y., Springfield, Illinois, Sinsinawa, Wisconsin, Caldwell, N. J., Houston, Texas, New York City, N. Y., Blauvelt, N. Y., Albany, N. Y., Columbus, Ohio, Tacoma, Washington, Racine, Wisconsin, Warren, Michigan, Chicago, Illinois, Kenosha, Wisconsin, Fall River, Massachusetts, Great Bend, Kansas, Akron, Ohio, Mission San Jose, California, Brooklyn, N. Y., Grand Rapids, Michigan, Everett, Washington, Nashville, Tennessee, Sparkill, N. Y., and New Orleans, Louisiana.

April 26 was the date of the reception of fifteen postulants and the profession of twenty novices for the Order. The Very Reverend Thomas E. Garde, O.P., assistant to the Master General in Rome, presided.

Congregation of the Holy Cross, Brooklyn, N. Y.

An illustrated lecture on Puerto Rico was given by the Rev. Eugene J. Crawford, chaplain, after his recent trip.

A dramatic club of a neighboring parish church gave a splendid presentation of "The Masterful Monk" at the novitiate in April.

Congregation of the Immaculate Heart of Mary, Akron, Ohio.

On Pentecost Sunday, final professions of vows were made by Sisters M. Raymond, M. Catherine, M. Florence, M. Dennis, M. Benigna, M. Alma, M. Philip and M. Lucille; renewals of vows were pronounced by Sisters M. Augustine, M. Victorine and M. Ursula.

The summer day camp and craft school held yearly on the campus of Our Lady of the Elms will open June 19.

St. Catherine of Siena Convent, St. Catherine, Ky.

Mother Louis and Sister Francesca celebrated the golden jubilee of profession on March 7. On the same day Sisters Marjorie, Laurentia, Kevin and Edwina observed their silver jubilee of religious profession.

Sister Virgilia was called to her eternal reward on March 19. May she rest in peace!

Dominican Convent, Mission San Jose, Calif.

On March 7, Professor J. L. Hagerty of St. Mary's College, Moraga, California, was a visitor at the motherhouse.

On May 3, His Excellency, the Most Rev. Joseph Byrne, C. S. Sp., Bishop of Mochi, Tanganyika, East Africa, spoke to the Sisters at the motherhouse on the missionary life in his diocese.

St. Cecilia Academy, Nashville, Tenn.

On March 25, the patronal feast of Mother Annunciata, Prioress-General of the Congregation, was observed.

Dr. R. J. Deferrari, Secretary-General of Catholic University, was a recent visitor at the Academy.

On Palm Sunday, the St. Cecilia Academy students, assisted by members of the Father Ryan High School, presented the sacred drama, "Barter," written by the Rev. Urban Nagle, O.P.

Sister Rose Joy died on April 16, in the sixty-seventh year of her religious profession. May she rest in peace!

St. Mary of the Springs, Columbus, Ohio.

The Erskine Lecture Series terminated on April 27 with a talk by Dr. Robert Maynard Hutchins, President of the University of Chicago, who spoke on, "What is Education For?"

On July 10, the silver jubilee of religious profession will be observed by Sisters Alonzo Ward, Charlotte Mahoney, Jane Magruder, Cleophas Mourin de Lourdes Mayrand, Grace Beaulac, Margery Mullen, Edmund Gordon, Gervase Tumelty, Casilda Fitzsimons, Euphemia Casko, Pancratia Duffy, Immaculata Ulzheimer, Justin Martin di Ricci Zink, Dolorita Carnton and Florence Hndres.

Congregation of St. Thomas Aquinas, Tacoma, Wash.

On May 5, reception and profession ceremonies were held at Marymount. Sister M. Dolorita pronounced temporary vows. Sisters M. Columbia, M. Regina and M. Kathleen made their final profession.

Dominican Sisters of the Perpetual Rosary, Union City, N. J.

On March 28, the Very Rev. Thomas Garde, O.P., Socius to the Master General, preached at the services in honor of Blessed Martin.

Sister Mary Benigna recently pronounced her perpetual vows.

Sacred Heart Convent, Houston, Texas.

On March 25, the Misses Mary Rynd, Phyllis Messina, Mary Cota, and Ursulee Rahe received the habit. Sisters M. Louise Dolson, M.

Francesca Clifford, M. Ann Bocklett, M. Therese Moratto and M. Alacoque Conrad made their simple profession.

Sister M. Sienna has been appointed a state examiner in the department of music.

Sister M. Gertrude O'Brien died on May 4 after a brief illness. May she rest in peace!

Sisters of St. Dominic, Racine, Wis.

The golden jubilee of Mother Mary Romana, Prioress General, was celebrated on May 21. A pageant, "A Dominican Odyssey," written by Sister M. Demetria in honor of the jubilarian, was presented by the students of St. Albertus College.

Two of the congregation's golden jubilarians were called to their eternal reward within the past two months: Sister M. Gabriel died on March 19 in the fifty-ninth year of her religious profession; Sister M. Clara died on April 27 in the fifty-third year of her religious profession. May they rest in peace!

Immaculate Conception Convent, Great Bend, Kans.

The Rev. T. J. Smith, O.P., director of St. Rose Nursing School, was the principal speaker at the meeting of the Wichita Diocesan Unit of the Catholic Library Association held at Sacred Heart Junior College on April 28.

On May 12, five nurses graduated from St. Catherine's Hospital, Garden City, Kans.

Seven members of St. Rose Nursing School graduated on May 15. Sisters M. Bernadette and M. Emeline were among the graduates.

Dominican Sisters of the Perpetual Rosary, Milwaukee, Wis.

On April 30, Miss Mamie Ruffalo received the habit. She has taken for her name in religion, Sister M. Catherine de Ricci.

Dominican Sisters of Our Lady of the Rosary, Sparkill, N. Y.

On March 19, sixteen postulants received the habit. The Very Rev. Arthur Scanlon, S.T.D., President of St. Joseph's Seminary, Dunwoodie, Yonkers, New York, presided and gave the sermon.

Sister M. Bernard has been chosen Bursar General. Sister M. Evangelista has been appointed fourth councillor.

Since the beginning of 1939, three of the community's Sisters have passed to their eternal reward; Sister M. Antoninus on January 6, Sister M. Rose on January 28, and Sister M. Genevieve on February 8. May they rest in peace!

St. Catherine's Convent, Fall River, Mass.

On March 7, The Rev. I. A. Georges, O.P., gave an address on St. Thomas Aquinas to the Sisters and students.

The senior class presented "Pontia, the Daughter of Pilate" in the auditorium on April 3 and 4.

St. Mary's Dominican College, New Orleans, La.

The feast of St. Catherine of Siena, patroness of the Mother General, was fittingly observed. The ceremonies in honor of Mother Mary Catherine extended over the week-end. The college glee club presented "The Enchanted Isle," an operetta based on themes of Chopin.

Sister M. Evangelist Helm recently pronounced her final vows.

Sister M. Winifred Nihon died on March 31. May she rest in peace!

Sister Marguerite Veronica, S.N.D., sister of the late Rev. James C. Timony, O.P., died on May 7 at the novitiate of the Sisters of Notre Dame de Namur. May she rest in peace!

